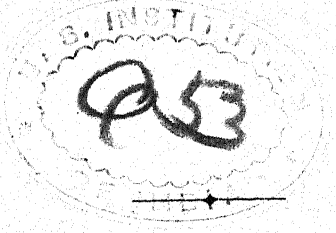
KURUKH GRAMMAR.



BY

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INTRODUCTION.

A GRAMMAR of the Urāõ language has been a long-felt want; the Government officer, the planter and the missionary, all alike have inquired after it. In 1874 the Revd. O. Flex, then of the German Evangelical Lutheran Mission, Chōṭā Nāgpur, prepared a small grammatical primer, an "Introduction to the Urāuṉ language," which was printed and published under the auspices of the Bengal Government; but it has been out of print for many years. In consequence of this the Government of Bengal, at the instance of Dr. Grierson, C.I.E., who is entrusted with a general survey of Indian languages, have requested the writer of the present volume "to revise Mr. Flex's Grammar in the interest of the public."

In undertaking such a revision it was soon discovered that it was absolutely necessary to prepare a work, based on the principles on which other Dravidian Grammars have been written, and written with a view of aiding the student to acquire not only the outlines of the grammatical construction of the Urāõ language, but to get an insight also into its idiom and spirit. I gratefully acknowledge, however, the help derived from Mr. Flex's Introduction in the preparation of my "Kurukh Grammar," and wish to mention also with gratitude the benefit derived from the study of the late Revd. E. Droese's "Introduction to the Māltō language," which latter is so closely connected with Urāõ.

For ascertaining the position Kurukh takes up among the members of the Dravidian family, I am greatly indebted to

Bishop Dr. Caldwell's "Comparative Grammar of the Dravidian languages." As for the relation of Kurukh with the Kolarian languages, spoken in Chōṭā Nāgpur, which I have tried to investigate, the "Grammatik der Kolhsprache" by the Revd. Dr. A. Nottrott, German Evangelical Lutheran Mission, has been chiefly consulted. Finally, I have to acknowledge that in the preparation of the Syntax I have carefully compared the Revd. W. Etherington's Hindī Grammar, on account of the well-known supposition that there is a marked Dravidian element in the construction of the Hindī Grammar, and that on the other hand Urāõ and Muṇḍārī, the principal aboriginal languages spoken in Chōṭā Nāgpur, have been influenced considerably by Hindī and Bangāli.

The reason why the word *Kurukh* has been substituted for *Orāõ* or *Urāõ* is, that the Urāõs call themselves *Kurukh* and their language *Kurukh Kathā*. The word *Kurukh* may be either identified with the Kolarian *hoṛō*, man, or may be derived from the Dravidian-Scythian word *Kuruk*, a cryer. As regards the former there appears to be no difficulty in changing *hoṛō* into *Kurukh*, since *k* and *h*, *u* and *o* are often substituted for each other; for example: the Muāsis, a Kolarian tribe, have for "man" not *hoṛo* but *koro*, which if the aspirate at the end of the word *Kurukh* is dropped, for which parallels might easily be quoted, is identical with *Kuruk*. With regard to the second derivation of the word *Kurukh*, *i.e.*, from *Kuruk*, the cryer, it may be remembered that nations frequently call themselves speakers (which idea is also conveyed by *Kuruk*) in contradistinction from other people, who to their notions do not speak; thus the Muṇḍārīs call their language not *Muṇḍā-Kaji*, but *hoṛō-kaji*, the language of man, and the Slavonic people called their neighbours, the Germans *niemci*, mutes, whilst they derive their own name

from *slovo*, word or voice; hence *Kurukh*, if we prefer to look upon it as of Dravidian rather than Kolarian origin, would mean a speaker, and the phrase *ēn Kurukhan*, I am an *Urāõ*, would signify one who speaks.

As to the word *Urāõ* or *Orāõ*, I suppose it is the totem of one of their septs, in which the Kurukhs are divided. This sept, though very small at present, may have been in olden times so numerous and preponderating, that the foreigners, the Hindūs, who are supposed having invented the name *Urāõ* or *Orāõ* for the *Kurukh* people, might have concluded that the whole nation was called by the name of this sept, *i.e.*, *Orgorã*; this word means hawk or cunny bird, and educated Urāõs believe that the foreign designation *Orāõ* or *Orã* is derived from this totemistic word. As it will be of interest to the student of the Kurukh language, a complete list of the different septs among the Urāõs is given in the Appendix No. I.

The *Kurukh* language being spoken by more than half a million of people, *i.e.*, by many a thousand more than the Muṇḍārī language, deserves without any doubt to be fixed grammatically.* The Urāõs chiefly inhabit the Lohardagā and Palāmāu districts, and are met with also in the district of Siṅghbhūm and in Gaṅgpur and other tributary states, adjacent to these districts. Like all aborigines, so also the *Kurukhs* have allowed their language to be influenced by their first conquerors, the Hindūs, who still live among them and to whom they owe whatever civilization they possessed, previous to the advent of European and Christian influences; hence the fact that as in *Muṇḍārī* so in *Urāõ* we find a large number of words, which are derived from Hindī or Bangalī, besides the Hindīizing process still going on in the shaping of grammatical construction; yet as in their

*The Khariās of the Central Provinces also speak Kurukh.

national character, so with regard to grammar, the *Urāõs* have been more conservative than the Muṇḍārīs, and if we go for the study of the *Kurukh* language to remote villages in the interior and try to learn it, not from men who speak Hindī as well, but from women and children who know nothing but their mother-tongue, we will find it in a comparatively pure form. With regard to the question whether *Urāõ* is really a Dravidian language, Dr. Caldwell was somewhat reluctant to affirm it, though he thought it very probable on the basis of similarity in words and grammatical structure he found in the "Epitome of the Grammar of the Orāon language" written by the Revd. F. Batsch, German Evangelical Lutheran Mission, for the journal of the Bengal Asiatic Society, Vol. XXXV. If the learned Doctor had even Mr. Flex's "Introduction into the Urāon Grammar" before him, I am sure all doubts would have been removed from his mind at once, and if any one will compare the present work with Dr. Caldwell's Comparative Grammar of Dravidian languages, he will inevitably arrive at the conclusion that *Kurukh* is a Dravidian tongue. A list of characteristic words in *Urāõ* being identical with such Dravidian nouns and verbs as are made use of in Dr. Caldwell's Comparative Grammar will be found in the Appendix No. II.

Of all the Dravidian languages spoken in the south of India, Canarese appears to be most distinctly related to *Kurukh*. It is a curious coincidence that, according to the tradition of the *Urāõs*, their ancestors formerly lived in the Karnātik, where Canarese is spoken. From there they went up the Narbadā river and settled in Bihār, on the banks of the Son river. Rohitās is their ideal place, and a *Kurukh's* heart is filled with pride and sorrow and with a kind of home sickness when he listens to the story of its splendour and its fall. Being expelled from Rohitās

by one of the earlier Muhamedan invasions, the Urāõs split into two parts; one travelling north-east settled in the Rājmahāl hills, and the other following up the northern Kōel entered Chōṭā Nāgpur. The former call themselves *Māler* men, and their language *Māltō*, belonging to men, and the latter are the *Urāõs* who call themselves *Kurukh*. In the language of the Urāõs a *māl* is a giant or hero. This separation being of a comparatively recent date accounts for the very marked similarity existing between *Kurukh* and *Māltō*. It would be transliterating the whole *Māltō* vocabulary if I were to prove this by a list of words in use both among *Kurukhs* and *Mālers*. I have confined, therefore, my remarks to some of the characteristic features of the *Māltō* grammar, which are essentially the same in the *Kurukh* grammar, giving thereby at the same time another irrefutable argument in favour of the assumption that Urāõ is a Dravidian language, since *Māltō* has long ago been admitted as belonging to this family of languages. For these characteristic features see Appendix No. III.

But we have yet another relationship of the *Kurukh* language to refer to, viz., the relationship with the Kolarian *Muṇḍārī* language. When the *Urāõs* first entered Chōṭā Nāgpur, they found it occupied by other aboriginal tribes, principally by the Muṇḍās. Since the western part of the Lohardagā district still shows villages with pure Muṇḍārī names inhabited by Urāõs, the inference is justified that the *Muṇḍārīs* yielded that region to the Urāõs, withdrawing towards the eastern and southern part of the district; otherwise they lived together, here and there intermingled in one and the same village, having one and the same *paṛā* or *paṛhā*-political institution, one and the same religion, if we may call their demon-worship religion, besides having the same customs and habits of life. Under these circumstances, it is only

reasonable to expect a mutual influence upon their respective languages, and it is not surprising that if we take up the New Testament in Muṇḍārī and read one or two chapters carefully, we find that about one-tenth of the words used are also used in *Kurukh*. The question is, are these words Dravidian or of other origin? It would require a knowledge of all the Dravidian languages to decide this question, but on one point I am quite sure, viz., that the Muṇḍārī grammar bears a genuine Dravidian stamp on its brow. This assumption is fully justified by a comparison of the characteristics in the grammatical construction of these two languages, for which, as well as for a list of the principal words used in common by Muṇḍārīs and Urāõs, the student is referred to Appendices Nos. IV and V.

The present *Kurukh* grammar does not pretend to be an exhaustive work on this language, nor to be of a scientific character; its aim is a practical one, viz., to enable the student to acquire a fair and intelligent knowledge of *Urāõ*, if needs be, without the help of a grammatically trained *Urāõ* teacher; and it is for this reason that in this work more illustrations have been given than is common in such kind of works.

Since it is the desire of the Government of Bengal that a complete vocabulary should follow this little grammar, as well as that a collection of *Kurukh* folklore made by the author should be published, neither vocabulary nor reading lessons have been incorporated in this book; however, as it contains about three hundred *Kurukh* words, the student will have a good stock to begin with. Besides this, the book contains many sentences and idiomatical phrases.

Whilst tendering his sincere thanks to the Government of Bengal for enabling him to publish this unpretending work, the author ventures to hope that it will be a means to the

officer, planter, and missionary to understand not only the Kurukh language, but also the people who speak it. My most heartfelt thanks are due, however, to Dr. G. A. Grierson, C.I.E., who not only suggested to Government that I should be entrusted with the work of preparing a new edition of the *Kurukh* grammar, but who also gave me most valuable advice as to the arrangement of the book, and especially on the transliteration of *Kurukh* words, which accordingly has been made to agree as far as possible with the system adopted at the last Oriental Congress at Geneva.

FERD. HAHN,

German Evangelical Lutheran Mission.

LOHARDAGĀ;
The 7th August 1898.

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CHAPTER I.

THE ALPHABET.

A.—Letters.

§ 1. The *Kurukh* language not being a written one, the system of writing and spelling Kurukh words in this volume is the same as that authoritatively adopted for all Asiatic languages at the late Oriental Congress at Geneva, with such slight alterations as are required for their correct pronunciation. In printing the Gospels and other books the Dēvanāgarī characters have been employed, since these are more extensively known to those *Kurukhs* who have received an elementary education.

B.—Vowels.

§ 2. The *Kurukh* alphabet has five vowels, each of which is pronounced either short or long, viz., a ā, e ē, i ī, o ō, u ū. The sound of each may be understood from the following:—

Examples.				Corresponding Dēvanāgarī character.	
The short *a* as in		*America*	...	अ	
,, long *ā*	,,	*father*	...	आ	final ा
,, short *e*	,,	*better*	...	ए	,, े
,, long *ē*	,,	*rate*	...	ऐ	,, ै
,, short *i*	,,	*bit*	...	इ	,, ि
,, long *ī*	,,	*tree*	...	ई	,, ी
,, short *o*	,,	*box*	...	ओ	,, ो
,, long *ō*	,,	*both*	...	औ	,, ौ
,, short *u*	,,	*full*	...	उ	,, ु
,, long *ū*	,,	*brute*	...	ऊ	,, ू

Great care must be taken in pronouncing these different vowels distinctly, as an entirely different meaning will be conveyed, if long and short vowels are not properly distinguished, *e.g.*—

Khaṛnā, to steal; *khāṛnā*, to despise.
Pesnā, to pick up; *pēsnā*, to order.
Kittnā, to rot; *kītnā*, to fire.
Ojnā, to sew; *ōjnā*, to spin.
Urnā, to be satiated; *ūrnā*, to blow.
Mund, before; *mūnd*, three.

C.—Diphthongs.

§ 3. There are only two diphthongs in *Kurukh*, viz., *ai* and *au*; *e.g.*, *khai*, wife; *launā*, to beat. There are, however, compound vowels in *Kurukh*, which must not be confounded with diphthongs, though they are exactly pronounced as if they were diphthongs; *e.g.*, *aulā*, on that day, being a contraction of *ā*, that and *ullā*, day; *aiyā*, there, from *a* that and *iyā*, here. The diphthongs and compound vowels *ai* and *au* are pronounced in the following way: *ai*, like the *i* in night; *au* like the *ou* in house. *a* and *i* written with the trema (¨) *aï* are to be pronounced separately, also *aü*.*

D.—Consonants.

§ 4. There are 22 consonants in the *Kurukh* alphabet, besides those which are the aspirated forms of some of them. The student who is familiar with Hindī will find no difficulty in sounding them correctly, except that the guttural *kh* requires some special attention. We give them in the alphabetical order, viz:—

b, pronounced exactly like the English *b*:	*bī*, egg.
bh, as in the English clubhouse:	*bhīr*, necessity.
c, like the *ch* in chief:	*calkur*, sand.
ch, as in coachhouse:	*chēchnā*, to pound.
d, (dental) as in Hindī words:	*dighā*, long.
dh, aspirated form of the preceding:	*Dharmēs*, God.

* The corresponding Hindī letters for *ai* and *au* are ऐ a ौ When *o* and *e* stand together *o'e*, the sound produced is like the Greek *οἳ* in *οἳκος*, *e.g.*, *nīn kāo'e ?* Will you (thou) go?

ḍ, (palatal):	*daḍkā*, manger.
ḍh, the aspirated form of the former:	*ḍhā̃k*, big drum.
f, as in fowl:	*fekrārnā*, to howl.
g, as in gift, always hard:	*galī*, time.
gh, aspirated form:	*pāghā*, rope.
h, as in house:	*hebrnā*, to throw away.
j, like the *j* in John:	*jok*, little.
jh, the aspirated form of *j*:	*jhauñsnā*, to rebuke.
k, as in king:	*kukk*, head.
kh, the aspirated form of *k*:	*khaṭṭā*, foreigner.

kẖ, this is a guttural sound, occurring most frequently in *Kurukẖ* words. It is to be pronounced like the German ch in *ich*, or the Greek χ in *ἰχθύς*, or as in the Scotch *loch*: *kẖedd*, foot; *kẖēkẖēl*, earth.

l and *m* are like the corresponding English consonants: *lakṛā*, tiger; *mankẖā*, buffalo.

n is also the same as in English: *nēlā*, to-morrow.

The nasal *n* in *Kurukẖ* takes four different forms—

(1) The guttural nasal sound, resembling the *n* in the French *bon*; this sound occurs in *Kurukẖ* generally in connection with a long vowel; it is represented by the sign ~ placed over the vowel which is to be nasalized; example: *kẖẽsō*, blood; *jõkẖ*, servant.

(2) The second is that nasal *n* which in *Hindī* is connected with the guttural consonants. It is written thus ṅ; its pronunciation is like the ng in the English word sing, whenever it stands at the end of a syllable or is followed by the aspirate h; however, if followed by a vowel, the soft g at the end of it is pronounced as hard as the g in the English word go; for this reason it is written throughout this book ṇg. Examples: thus in the words *eṅg-hai*, my; *niṅg-hai*, thy; *taṅghai*, his; *baṅg*, father; it is to be pronounced: *eṅg-hai*, not *eṅg-g-hai*; *baṅg*, not *baṅg g*; etc., but in *eṅgā*, to me; *niṅgā* to thee; *taṅgā*, to him; *eṅgan*, me; *niṅgan*, thee; *taṅgan*, him; etc., the g must be pronounced hard.

(3) The third nasal n appears in connection with palatals, and is written *ñ*; *e.g.*, *beñjnā*, to marry; *kẖañjnā*, to bear fruit; *cuñjnā*, to pound; etc.

(4) The fourth nasal n is a cerebral, and is written *ṇ*; *e.g.*, *aṇḍrā*, male; *oṇṭā*, one; *peṇḍṛē*, pipe.

r, is pronounced as in English: *rasnā*, to permit.

ṛ, this cerebral is pronounced something like the *rr* in the Northumbrian burr: *ẹṛpā*, house; *ēṛet*, bow.

ṛh, the aspirated form of *ṛ*: *tiṛhnā*, to walk one after the other.

p, is sounded like the English *p*: *pellō*, girl.

s, is also pronounced as in English words: *seṇḍrā*, sport.

t, like the English *t*: *tessnā*, to tie.

th, the aspirated form of the preceding: *ēthrnā*, to appear.

ṭ, this letter with its aspirate can be pronounced only as the corresponding letter in Hindī by striking the tip of the tongue on the palate just above the front gums, as *uṭnā*, to tie up; *kẖoṭṭnā*, to smash.

ṭh, *guṭhi* form of plural, *toṭhnā*, earthen lamp.

y, this semivowel is pronounced like the *y* in yoke: *ayō*, mother, *iyā*, here, but at the end of a syllable its sound is after a short *o* like *i* and after a long *o* like *ē*, *e.g.* *kẖoynā*, (*kẖoinā*) to reap; *kẖōynā*, (*kẖōēnā*) to measure. It is also sometimes changed into *j*.

In printing Kurukh with Dēvanāgarī characters, the following have been made use of to represent the above consonants.—

Gutturals,	k,	क;	kh,	ख;	g,	ग;	gh,	घ;	ṅg,	ङ;	kh, ख़.
Palatals,	c,	च;	ch,	छ;	j,	ज;	jh,	झ;	ñ,	ञ.	
Cerebrals,	ṭ,	ट;	ṭh,	ठ;	ḍ,	ड;	ḍh,	ढ;	ṇ,	ण;	ṛ, ड़; ṛh, ढ़.
Dentals,	t,	त;	th,	थ;	d,	द;	dh,	ध;	n,	न.	
Labials,	p,	प;	ph,	फ;	b,	ब;	bh,	भ;	m,	म.	
Semivowels,	y,	य;	r,	र;	l,	ल;	v,	व.			
Sibilant,	s,	स.	Aspirate,	h,	ह.						

Nasal *n* connected with a long vowel has to be written in Dēvanāgarī with the sanunāsika or candra-bindu, *e.g.*, *kẖẽsō*, खेँसो; *jõkẖ*, जोँख़. The guttural nasal *ṅ* in *baṅg*, father, is written बङ; in *niṅghai*, etc. निङ्है in *eṅgā*, etc. एङ्गा; in *kaṅk*, wood कङ्क; *beñjnā* is written बेञ्जना; *oṇ ā*, one is written ओण्टा.

CHAPTER II.

ON ENUNCIATION AND PERMUTATION OF VOWELS AND CONSONANTS AND ACCENTUATION.

A.—Enunciation.

§ 5. It is a peculiar feature in the *Kurukh* language that in the indefinite form of the verb in which two short vowels of the same description stand together, these vowels are pronounced separately, with the accent on the first of them, as *kukra'anā*, the ending being *nā* as in Hindī, the stem *kukra'a;* either of the two latter vowels being enunciated in so distinctly separate a manner as to leave a short hiatus between them, which will be marked throughout this book by an apostrophe ' : *kukra'anā*, to put down pillows under the head; *tikra'anā*, to ask repeatedly; likewise the words *hē'enā*, to bind, *nē'enā*, to ask for; *khē'enā*, to die, must be pronounced: *hē'enā*, *nē'enā*, *khē'enā*, not *hēnā*, *nēna*, *khēna*. So it is with the double *i; ci'inā*, to give; *bi'inā*, to boil. Likewise the double *o: cō'ona*, to rise; *hō'ona*, to take away.

The apostrophe will be employed also in words in which an elision occurs, which takes place whenever the emphatic affix *am* or *im* is added to a pronoun, as *ēkā*, who + *am*, *ēk'ām*, whosoever; *endr*, what + *im*, *endr'im*, whatsoever. Each of these words is to be pronounced as if it were not one but two words, *ēk'ām*, *endr'im*.

The hiatus occurs also in the adverb *mal'ā*, not and *mak'le*, if not then.

Verbs ending in a consonant evince in the imperative mood a distinct hiatus between the root and the imperative ending: *tisignā*, to open: *tisig'ā!* open! *ondrnā*, to bring: *ondr'ā!* bring! *mucnā*, to shut: *muc'ā!* shut!

In causal verbs, the pronunciation of the double *aa* is the same as in simple verbs, as described above: *nanta'anā*, to cause to be made; *menta'anā*, to proclaim.

The hiatus is also perceivable in the ending of verbs in the future tense, passive voice and in verbs the stem of which ends in *r: tēbrnā*, to be

extinguished, *tēbro'ō; teṅgrnā*, to confess, *teṅgro'ō*. However, in these cases the second *o* is long. Also in the past tenses of the verb, first person feminine, a hiatus appears just before the ending which signifies the person: *e.g.*, *uṛnā*, to be satiated; *urc'an*, I was satiated: *ba'anā*, to speak; *bāc'an*, I spoke.*

With regard to double consonants great care must be taken to pronounce each one of them distinctly, as otherwise the meaning will become quite different from what is intended. Thus *kull-kan*, I covered, not *kul-kan*, which would mean opened; *essnā*, to weave, not *esnā*, to break; *errnā*, to sweep, not *ērnā*, to see.

B.—Permutation.

§ 6. In the past tenses of the verb the double short vowels *aa*, *ee*, *oo*, change into one long corresponding vowel, viz., *aa* becomes *ā*, *ee* becomes *ē*, *oo* becomes *ō*, *e.g.*, *ba'anā*, to speak; *bāckan*, I spoke; *hē'ena*, to bind; *hēckan*, I bound; *cō'ona*, to rise; *cōckan*, I rose.

There are, however, exceptions to this rule; for example, in *hō'onā*, to take away, the double *oo* does not change into a long but into one short *o* in the past tense; *ockan*, I took away.

The double short *ii* coalesces into a short one, *e.g.*, *ci'inā*, to give, *cickan*, I gave; short *u* and *i* combined become short *u* in the past tense of the verb, *e.g.*, *uinā*, to plough, *usskan*, I ploughed.

Likewise short *o* and long *ē* combined become short *o*: *pōēnā*, to rain; *possā*, it rained.

Single vowels change in the following manner: short *e* becomes short *i* in the past tense: *errnā: irrkan*, I swept; long *ē* changes into long *ī: ērna: īrkan*, I saw; also in the present and past tense of feminine and neuter verbs; *esnā*, to break, *nīn isdī*, feminine, thou breakest; *ād isī*, feminine and neuter she, it breaks; *nīn iskī*, feminine, thou brokest; *nīm iskī*, neuter, you broke. In verbs the root of which ends in double *ēe*, the latter change into double *ii*, the first being long, the second short: *īi;* however this rule applies only

* The hiatus in Kurukh words when written with Dēvanāgarī letters cannot be properly represented by the *visarga*, as it is not an aspiration, but simply a break, which in Dēvanāgarī may well be marked by commencing the syllable, before which the hiatus occurs, with a capital letter; *e.g.*, एकऽाम, ēk'ām; मुचऽा muc'ā; तेंग्रोऽो teṅgro'ō.

to feminine and neuter verbs of the present tense, second and third person, singular number: *e.g.*, *bē'enā*, to be; *khē'enā*, to die; *hē'enā*, to bind; *nē'enā*, to ask; *nīn bī'idī*, thou art; *nīn khī'idī*, thou diest; *nīn hī'idī*, thou bindest; *nīn nī'idī*, thou askest; but *ād bī'ī*, she, it is; *ād khī'ī*, she, it dies, etc. When a verb begins with the vowel *e*, the noun of agency takes *i*; *e.g.*, *esnā*, to break; *isŭ*, breaker; *ērnā*, to see; *īrū*, seeer.

Long *ī* changes into short *i*: *pīṭna*, *piṭkan*, I killed.

Both short and long *o* change into short *u*, and frequently the long *ō* changes into short *o*; *e.g.*, *ottnā*, *uttkan*, I touched; *mōkẖnā*, *mokkan*, I ate. Long *ō* changes also into long *ū*: *kẖōrnā*, to sprout *kẖūrkan*.

The long *ū* changes into short *u*: *kūrnā*, *kuttkan*, I was hot.

Short and long *o* in combination with *y* change into short *o*: *kẖoynā*, *kẖosskan*, I reaped; *kẖōynā*, *kẖojkan*, I measured.

Final long *ō*, *ū*, *ā*, and *ī* always become short, when this their position is altered by the addition of a consonant; *e.g.*: *akkū*, *akkun*, now; *merkẖā*, heaven, *merkẖan*. In the noun of agency the long and short *ō* of the verb is always changed into long and short *u*: *hūus* from *hō'onā*, to take away; *unus* from *onnā*, to eat.

§ 7. The changes which consonants undergo in the conjugation of the verb in the past tenses are very numerous; for example, the aspirated *ch* elides the final *h*: *cēchnā*, *cēckan*, I pounded; *g* changes into *k*: *ollagnā*, *ollakkan*, I accosted; *j* doubles: *ijnā*, *ijjkan*, I stood. Double *kk* or *kkh* becomes single: *pokkhnā*, *pukkan*, I blistered my hand; *kẖ* always changes into *k* after *a* and *o*: *mōkẖnā*, *mokkan*, I ate; *s* is changed into double *tt*: *kẖosnā*, *kẖottkan*, I dug.

Many verbs, as *ānnā*, to say, *ērnā*, to see, form the past tense first person by inserting *k* between the root of the verb and its termination, *ān-k-an* (*ānkan*) I said, *īrkan* I saw: but whenever the root of the verb ends in a vowel or diphthong, *c* is put before the *k*, for the sake of euphony: *kirta'anā*, *kirtāckan*, I returned; *hē'ena*, *hēckan*, I bound; *ho'ona*, *ockan*, I took away. Before the semivowel *y* this *c* changes into *j* or double *ss*, *e.g.* *kẖōynā*: *kẖojkan*, I measured; *kẖōynā*: *kẖosskan*, I reaped; also after two vowels or a nasal or two vowels standing together, the *c* changes into double *ss*: *põēnā*, *posskan*, I rained; *uinā*, *usskan*, I ploughed. Further, in all words which are borrowed from Hindī, in whatever consonant their root may terminate, *c*

generally precedes the *k*: *sēwnā, sēwckan,* I served; *paṛhnā, paṛhckan,* I read; *likhnā, likhckan,* I wrote.

C.—Accentuation.

§ 8. In words which have only two syllables the accent is always on the first: *puddā,* short; *bāckā,* word. In words of three syllables the verbs have generally the accent on the second syllable, *tisignā* to open, *kirta'anā,* to return; except in those which end in *ba'anā, e.g., guchāba'anā,* which take the accent on the third syllable. There are rare instances of verbs of three syllables having the accent on the first: *nisigna,* to dress a wound; *nedegnā,* to fall off.

Adverbs, however, as a rule take the accent on the first syllable, even though they are of three or four syllables. Most of the nouns with three (*dumbari,* figtree) or four (*dārhimissi,* beard) syllables take the accent on the first syllable; seldom on the second (*barandō,* whirlwind); and most rarely on the third (*durbehār,* removed).

CHAPTER III.

NOUNS.

A.—Number and Gender.

§ 9. There are only two numbers in *Kurukh*, singular and plural; strictly speaking, however, number as well as gender is, to the *Kurukh*, a distinction which he can only make with regard to nouns indicating rational beings. All irrational existences have to his grammatical conception neither gender nor number. It is true that he has a form to denote a plurality in neuter nouns; but in the conjugation of verbs governed by such nouns, he treats them like nouns in the singular number. As to gender, I follow the division made by the Revd. E. Droese in his grammar of the *Māltō* language, viz., masculine, feminine and neuter. The number of the former two is very limited, since the *Kurukh* regards as masculine and feminine only such words as denote rational beings; all other nouns are to him devoid of gender, whether they are animate or inanimate. Thus with regard to gender it may be said of the *Kurukh* as has been said of his cousin, the *Pahāṛiā* or *Māl:* "he betrays a very unimaginative turn of mind."

§ 10. Masculine nouns have two forms, the indefinite and the definite. The indefinite is the simplest form of the noun, such as would be shown in a dictionary; thus *āl*, man. The definite form is made by adding the syllable *as* for the singular, thus *ālas*, the man. The nominative plural is formed by adding the syllable *ar* to the indefinite form singular, thus *ālar*, men and the men, there being no separate form for the definite plural. Definite nouns, however, always require a pronoun, demonstrative or otherwise, and only indefinite nouns are employed as they stand; *e.g.*, *āl gahi jiā*, the soul of man; *ālar ge khē'enā ra'ī*, men must die; *ort ālas barcas*, a (certain) man came; *nīk'im ālar barcar*, some certain men came; *ibṛā ālarin hoā*, take these men away. The two terminations *as* and *ar* are in reality the singular and the plural of the pronoun of the third person, which are *ās* he, and *ār*, they, respectively.

§ 11. Feminine nouns have only the indefinite form; their plural is formed by adding either the masculine plural ending *ar* or the collective postposition *guṭhiar* to the indefinite: *mukkā*, woman, *mukkar*, women; or *ālī*, wife, *ālīguṭhiar*. The latter is also used in connection with masculine nouns when the plural stands in a collective sense; thus the *Kurukh* says: *Ād ālarguṭhiar gusan ra'i*, she is with the men, and *ās ālīguṭhiar gane kādas*, he is going with the women. There is another plural form for both masculine and feminine nouns, viz, *baggar*, derived from *bagge*, many, to which the masculine and feminine plural ending *ar* is added. It is employed when a plurality of relatives is to be denoted, viz., *dādābaggar*, brothers. A third form of the plural we find in *kharrā*, sprout, which is, however, used exclusively in connection with the word children, no matter if these are male or female, viz., *khaddkharrā*, offspring. None of the above plural endings, viz., *ar*, *guṭhiar*, *baggar* and *kharrā* should ever be employed in connection with neuter nouns, which form their plural by adding *guṭhi* to the indefinite singular: *aḍḍō*, ox, *aḍḍoguṭhi*, oxen; *man*, tree, *manguṭhi*, trees. On the other hand, *guṭhi* must never be applied to substantives which are either masculine or feminine, except in the sense of a double plural in the feminine, *e.g.*, *mukkarguṭhi;* in connection with the masculine plural form, *guṭhi* is thus used similarly to the Hindī *lōg*. Its meaning is "whole" from *goṭā*, whole.

§ 12. We give in the following lines a conspectus of the singular and plural endings:—

	Masculine.	*Feminine.*	*Neuter.*
Singular:	*as* (def.)	——	——
Plural:	*ar*, *guṭhiar*.	*ar*, *guṭhiar*, *guṭhi*.	*guṭhi*.
	baggar, *kharrā*.	*baggar*, *kharrā*.	

The same distinction of these three genders will appear further on in the pronouns and the conjugation of the verb. It must be noted, however, that though the *Kurukh* has for the masculine and the feminine one and the same plural, or, in other words, a common gender in the plural, he has no singular for the feminine, but uses the neuter singular instead of it. Thus,

strictly speaking, there would be only two genders in *Kurukh*, viz., masculine and neuter, because each woman taken singly is treated grammatically as a thing or chattel, and only when in the plurality the *Kurukh* treats his women like men. Yet for this latter reason, and because there are in the pronoun special feminine forms and in the verb distinctly feminine inflectional forms, we deem it more appropriately to divide the *Kurukh* gender into masculine, feminine and neuter.

The number of masculine and feminine nouns being so very small in *Kurukh*, a list of the principal of them is given below:—

§ 13. List of masculine and corresponding feminine nouns.

Ālas,	(def.)	man;	*ālī*, woman, wife.
Mētas,	,,	husband;	*mukkā* and *khai*, woman, wife.
Bābas,	,,	father;	*ayō*, mother.
Kukos,	,,	boy;	*kuko'e*, girl.
Kukōkhadd,	,,	male child;	*kuko'e khadd*, female child.
Lēlēkhaddas or *lēlles*,	,,	male baby;	*lēllēkhadd*, female baby.
Jaunkhaddis,	,,	son-in-law;	*khedḍō*, daughter-in-law.
Dharmēs,	,,	God;	*dharmē*, godhead (fem.).
Bēlas,	,,	king;	*bīṛī̃*, queen.
Jõkhas,	,,	servant, (male);	*pellō*, servant (fem.).
Nādas,	,,	devil;	*nād*, evil spirit (fem.)
Bisāhas,	,,	wizard;	*bisāhī*, witch.
Dēõras,	,,	sorcerer;	*dēõrā*, sorceress.
Urbas,	,,	master;	*urbnī*, lady, mistress.
Naigas,	,,	priest;	*naignī*, the wife of the priest.

Special masculine and feminine nouns.

§ 14. When in speaking of irrational beings or neuter nouns, it is desirable to denote sex, the *Kurukh* prefixes to neuter nouns indicating quadrupeds and birds, the words *aṇḍrā*, male and *buṛhi*, female; *e.g.*, *aṇḍrā lakṛā* male tiger, *buṛhi lakṛā*, tigress; so *aṇḍrā kiss*, boar; *aṇḍrā osgā*, mouse, etc. For sheep and goats the *Kurukh* employs the word *bokrā* to denote the male: *bokrā meṛhō*, ram and *bokrā ēṛā*, he goat. For buffalo (*mankhā*) *kaṛṛā* and bhaiñs are used respectively; for dog (*allā*) *kuttallā* and *kuttiallā*. In

the case of birds *kokrō* is used for cock and *kaṭrī* for hen; thus *kokrō murkhur*, cock-pigeon and *kaṭri murkhur*, hen-pigeon. Almost all these prefixes are, however, apparently borrowed from the Hindī vocabulary, and the distinction therefore is not originally a *Kurukh* one.

B.—Case and Declension.

A. CASE.

§15. There are seven cases in *Kurukh* and only one declension.

The genitive case is formed by adding the postposition *gahi* to the nominative of the noun, definite or indefinite : *āl gahi*, of man, *ālas gahi*, of the man, *ālar gahi*, of the men. Another form of the genitive or rather possessive case is *antā*, which changes the *a* into *i* when added to a consonant and drops the initial *a* when affixed to a vowel ; *paddā : paddantā*, of the village. This possessive case is ordinarily used in connection with neuter verbs and is employed only when connection with a locality is to be denoted; *e.g.*, *iyantā amm*, the water of this place ; *paddantā ālar*, the people of the village.

In the dative the postposition *gẽ* is added : *āl gẽ* and *ālas gẽ*, to the man.

The sign of the accusative is *an*, which becomes *in* in the definite noun masculine singular and plural and in the feminine plural; and drops its initial vowel when the nominative of the noun ends with a vowel : *ālan ālasin*, the man ; *ālarin*, the men ; *mukkan*, the woman, *mukkarin*, the women ; *eṛpan*, the house, *eṛpāguṭhin*, the houses.

The sign of the ablative is *tī* and *ntī ;* the latter form being used in nouns ending with a vowel for the sake of euphony ; *e.g.*, *ālas tī*, from the man, *ālintī*, from the woman. The sign of the ablative may be added to the accusative as well as to the nominative, as in *ālarin tī*, *eṛpāguṭhin tī*. As to the combination of the ablative with the locative, see § 60 on participles and the Syntax § 106.

The instrumental case having really the same case form as the ablative *trī* and *trū* which are virtually only variations of *tī*, we combine these two cases in the declension of the noun.

In the locative the postposition *nū* in, on, is added to the nominative ; also *mẽyā*, on ; *ālas nū*, in the man ; *merkhā mẽyā*, on heaven.

In the vocative *ō*, *ay* and *ayō* are suffixed to the nouns: *e. g.*, *urb*, master; *urbay*, *urbayō*, O master! *urbarō*, O masters; *mukkarō*, O women! There is no vocative form for the plural of neuter nouns.

Besides the vocative suffix there is the vocative *ē* or *ana*, which is prefixed: *ē urbayō* or *ana urbayō*, O master! In the feminine nouns both suffix and prefix undergo a change: the final *ā* of the former becoming *ai*, *ē mukkai*, O woman! (in the singular only) and the final *a* of the latter also changing into *ai*, *anai mukkai!* There is a further change of this prefix *ana* when women talk to women, viz., *ān k̲hai*, O daughter! and *anē k̲haiguṭhiarō*, O daughters!

§ 16. B.—Examples of declension.

Masculine.

	Singular.		*Plural.*	
N.	*āl, ālas,*	man, the man.	*ālar,*	men, the men.
G.	*āl, ālas gahi,*	of the man.	*ālar gahi,*	of the men.
D.	*āl, ālas gē,*	to the man.	*ālar gē,*	to the men.
Acc.	*āl, ālan, ālasin,*	the man.	*ālarin,*	the men.
Abl. and Instr.	*āl tī, ālas tī*	from, by the man.	*ālartī, ālarintī,*	from, by the men.
Voc.	*ālayō, ē ālayō,*	O man!	*ē ālarō,*	O men!
Loc.	*āl, ālas nū*	in the man.	*ālar nū,*	in the men.

Feminine.

	Singular.		*Plural.*	
N.	*mukkā,*	woman.	*mukkar,*	women.
G.	*mukkā gahi,*	of the woman.	*mukkar gahi,*	of the women.
D.	*mukkā gē,*	to the woman.	*mukkar gē,*	to the women.
Acc.	*mukkan,*	the woman.	*mukkarin,*	the women.
Abl. and Instr.	*mukkantī,*	from, by the woman.	*mukkartī, mukkarintī*	from, by the women.
Voc.	*ē mukkai,*	O woman.	*ē mukkarō,*	O women.
Loc.	*mukkā nū,*	in the woman.	*mukkar nū,*	in the women.

Neuter.

	Singular.		*Plural.*	
N.	*allā,*	the dog.	*allā guṭhi,*	the dogs.
G.	*allā gahi,*	of the dog.	*allā guṭhi gahi,*	of the dogs.
D.	*allā gē,*	to the dog.	*allā guṭhi gē,*	to the dogs.
Acc.	*allan,*	the dog.	*allā guṭhin,*	the dogs.
Abl. and Instr.	*allā tī, allantī*	from, by the dog.	*allā guṭhi tī* or *ntī*	from the dogs.
Voc.	*ē allā,*	O dog!	*ē allā guṭhi,*	O dogs!
Loc.	*allā nū,*	in the dog.	*allā guṭhi nū,*	in the dogs.

CHAPTER IV.

ADJECTIVES.

A.—General remarks.

§ 17. Most adjectives in *Kurukh* are simply nouns of quality put to substantives just as they are, without regard to gender, number, or case. Example: *mechā*, high, *mechā*, height; *ī mechā partā nū*, on this high mountain; *ā partā mechā ra'ī*, that mountain is high; *khẽsō*, blood, *khẽsō*, red; *ī kicrī khẽsō ra'ī*, this cloth is red; *ā khẽsō kicrin hoā*, take away that red cloth; *conhā*, love, *conhā khadd*, beloved child; *kharkhā*, bitterness, *kharkhā mandar*, bitter medicine; *pannā*, iron, *pannā tarṛī*, iron sword; *cācā*, stone, *cācā khal*, stony field.

In the same way verbal nouns are used as adjectives without being subjected to any change whatever on account of the substantive which they are made to qualify: (infinitives): *onnā*, to eat, *onnā ālō*, eatable thing; *munjrnā ujjnā*, perishable life; (appellate): *īrū*, seeing, *īrū ālas*, a seeing man; (past participle): *ebsrkā khaddas*, prodigal son.

By adding the adverb *lekh'ā*, like, to a noun and putting this before the noun to be qualified, another kind of adjectives is formed, *e.g.*, *khẽsō*, blood, *khẽsō lekh'ā*, bloody or reddish; *khẽsō lekhā kicrī*, a reddish garment; *pandrū lekh'ā billī*, a whitish light. The same is the case with regard to the negative incomplete verb *malkā* or the negative adverb *mal'ā*, "not to be" or "to be not," which are added either to a noun or a verb, *e.g.*, *khadd malkā ālī*, a childless woman, *malmunjrnā ujjnā*, endless (eternal) life.

By the sign of the possessive case *antā* being added to a noun for the purpose of qualifying a noun, another kind of adjectives is formed, *e.g.*, *erpantā nēgcār*, homely custom, *merkhantā billī*, heavenly light, *ullantā nalakh*, daily work. By the addition of the vowel *ō* to the root of the verb we get a verbal adjective to the word *bīrī*, time: *kālō-bīrī*, going time, *argō-bīrī*, rising time, *ōnō bīrī*, dinner time.

B.—Comparison.

§ 18. The mode of comparison is very simple; the noun or pronoun to be compared is put in the nominative, and the noun or pronoun with which it is compared is put in the ablative, in the same way as in Hindī: *Urbas jõkhas tī kōhā taldas*, the master is greater than the servant. *Nīn eṅgantī sannī taldai*, thou art smaller than I.

The superlative is formed in the same way, only the comparison is made by the word all *ormar* (masc. & fem.) and *urmi* (neuter) instead of or along with the noun or pronoun to be compared: Ās *ormartī kōhā talyas*, he is the greatest of all; *ād ormā mukkartī kōhā ra'ī*, she is greater than all the women. *I man urmi manguṭhintī sanni talī*, this tree is the smallest of all.

There are two other and perhaps more original ways of comparison in *Kurukh*: the first is by putting the substantive with which the subject is to be compared into the locative case: *e.g.*, among his brethren even he was great: *taṅghai dādarnū āsim kōhā ra'acas;* and, secondly, by contrasting the nominatives to be compared; *e.g.*, not this, but that one is great: *īsim malā hūsim kōhā taldas.*

CHAPTER V.

PRONOUNS.

1. Personal Pronouns.

A.—Case signs.

§ 19. Strictly speaking, the personal pronoun of the *Kurukh* language has only two persons, first and second, the personal pronoun third person being really the demonstrative pronoun, thus *ās kēras*, *ār kērar* means not exactly: he went, they went, but rather: that one, those ones went.

The declension of the pronoun is similar to that of the noun, with the following deviations in the first and second person.

1. The nominative singular is not the stem of the pronoun, the stem being *eṅg* or *iṅg* in the first person, *niṅg* in the second person, and *naṅg* in the collective plural.

2. Consequently, it will be observed that the signs of the oblique cases are added to the stem and not to the nominative form.

3. The postposition of the genitive is not *gahi* as in the noun, but *hai*, the latter being affixed to the stem *eṅg*: *eṅghai*, my or mine; stem *niṅg* and *hai*: *niṅghai*, thy or thine; stem *taṅg* and *hai*: *taṅghai*, his. This *hai*, or more properly *hae*, is apparently made up of *ae*, an old form of the demonstrative *ā* or *ās*, and the euphonical *h* put between it and the stem. The postposition of the dative case is *ā* and *āgē* instead of *gē* in the dative case of the noun: *eṅgā* and *eṅgāgē*, to me. The accusative sign *an* is the same as in nouns with this deviation that it is never changed: *eṅgan*, me. The ablative and instrumental case has *tī* or *antī*: *eṅgtī* or *eṅgantī*, from me, by me. The locative also adds its case sign to the stem: *eṅgnū*, in me.

4. The plural case signs of the first and second persons are the same as those of the singular, while the plural signs of the third person exactly correspond with the plural case signs of the noun, but all of them are added to the nominative and not to the stem, except one of the two collective plural forms, viz., *naṅghai*, our, and *naṅgāgē*, to us, which add their case signs to the stem.

5. The *Kurukh* language has a double plural in the first person, viz., *ēm* and *nām*. The former is used when the party addressed is excluded, and the latter when the party addressed is included; if this peculiarity is not strictly observed, a different sense will be conveyed; *e.g.*, if one of a dinner party were to call out to the servant: *maṇḍī ondr'ā nām ōnōt*, bring the dinner, we will eat! This would include the servant and convey to him an invitation; the sentence therefore should be *manḍī ondrā ēm ōnōm*.

6. The plural forms for the third person of neutral pronouns are *ibṛā* and *abṛā*, not *ār*, as for masculine and feminine pronouns.

7. On the vocative see the Syntax.

§ 20. B.—Declension of the Personal Pronoun.

FIRST PERSON.

	Singular.		*First Plural.*		*Collective Plural.*	
N.	*ēn*,	I.	*ēm*,	we.	*nām*,	we all.
G.	*eṅghai*	my, of me.	*emhai*,	of us.	*namhai, naṅghai*,	of us all.
D.	*eṅgā, eṅgāgē*,	to me.	*emā, emāgē*,	to us.	*naṅgā, naṅgā gē*,	to us all.
Acc.	*eṅgan*,	me.	*eman*,	us.	*naman*,	us all.
Abl. and Instr.	*eṅg tī, eṅgan tī*,	from or by me.	*em tī, eman tī*,	from, by us.	*namtī, namantī, naṅgtī, naṅgantī.*	from, by us all.
Loc.	*eṅg nū*,	in me.	*em nū*,	in us,	*nam nū, naṅg nū*,	in us all.

SECOND PERSON.

	Singular.		*Plural.*	
N.	*nīn*,	thou.	*nīm*,	you.
G.	*niṅghai*,	thy, of thee.	*nimhai*,	your, of you.
D.	*niṅgā, niṅgāgē*,	to thee, thee.	*nimā, nimā gē*,	to you, you.
Acc.	*niṅgan*,	thee.	*niman*,	you.
Abl. and Instr.	*niṅg tī, niṅgantī*,	from, by thee.	*nim tī, niman tī*,	from, by you.
Loc.	*niṅg nū*,	in thee.	*nim nū*,	in you.

THIRD PERSON.

Singular.

	Masculine.	*Feminine.*	*Neuter.*
N.	*ās*, he, (that one).	*ād*, she, it (that one).	
G.	*ās gahi*, his, of him.	*ādigahi*, her, of her, its, of it.	
D.	*ās gē*, him, to him.	*ādigē*, to her, to it.	
Acc.	*āsin*, him.	*ādin*, her, it.	
Abl. and Instr.	*āstī*, *āsintī*, from, by him.	*ādiṭī*, *ādintī*, from, by her, from by it.	
Loc.	*ās nū*, in him.	*ādi nū*, in her, in it.	

Remark.—For the sake of euphony the vowel *i* is put between the stem and the postposition in the oblique cases of the singular in the feminine and neuter.

Plural.

	Masculine.	*Feminine.*	*Neuter.*
N.	*ār*, they, those.		*abṛā*, they, those.
G.	*ārgahi*, their, of them.		*abṛāgahi*, of those.
D.	*ārgē*, them, to them.		*abṛāgē*, to those.
Acc.	*ārin*, them.		*abṛan*, those.
Abl. and Instr.	*ārtī*, *ārintī* from, by them.		*abṛantī*, from, by those.
Loc.	*ār nū*, in them.		*abṛānū*, in those.

2. Demonstrative Pronoun.

§ 21. As has been already stated, the third person of the personal pronoun masculine and feminine is in reality the remote demonstrative pronoun. The proximate form for the masculine singular is *īs* (definite), and for the feminine and neuter *īd*, the plural of the former being *īr*, which is also used for the feminine, while the plural of the neuter is *ibṛā;* the remote demonstrative being *ās*, *ād*, *ār* and *abṛā* of which the declension has been given

above. The declension of the proximate is given below:—

Singular.

§ 22.	*Masculine.*	*Feminine.*	*Neuter.*
N.	*īs*, this (man).	*īd*, this (woman)	(neuter being).
G.	*īs gahi*, of this.	*īdigahi*, of this ,,	,,
D.	*īs gē*, to this.	*īdigē*, to this ,,	,,
Acc.	*īsin*, this.	*īdin*, this ,,	,,
Abl.	*īstī īsintī*, from, by this	*īdtī, īdintī*, from,	
and Instr.		by this ,,	,,
Loc.	*īs nū*, in this	*īdnū*, in this ,,	,,

Plural.

	Masculine.	*Feminine.*	*Neuter.*
N.	*īr*, these (men),	(women).	*ibṛā*, these (neuter beings).
G.	*īrgahi*, of these ,,	,,	*ibṛāgahi*, of these ,,
D.	*īrgē*, to these ,,	,,	*ibṛāgē*, to these ,,
Acc.	*īrin*, these ,,	,,	*ibṛan*, these ,,
Abl.	*īrtī, īrintī*, from,		*ibṛantī*, from,
and Instr.	by these ,,	,,	by these ,,
Loc.	*īr nū* in these ,,	,,	*ibṛā nū*, in these ,,

§ 23. REMARK.—When the demonstrative pronoun precedes a singular noun, its indefinite singular forms are used for all the three genders, viz., in lieu of the near definite, *īs* and *īd*, *ī* is used; instead of the remote definite, *ās* and *ād*, the indefinite *ā* is employed; *e.g.*, *ā ālasin ērā*, see that man; *ī mukkan ērā*, see this woman; *ā aḍḍon ērā*, see that ox.

On the other hand, when the demonstrative pronoun precedes a plural noun, its neuter plural form is used, viz., *ibṛā*, for near and *abṛā*, for remote demonstratives: *ibṛā ālarin hōā*, take these men away; *abṛā mukkarin hōā* take those women away; *ibṛā aḍḍoguthin hōā*, take these oxen away. *Ibṛā* and *abṛā* are made up of the demonstrative *ī* and *ā* and the old Dravidian pluralizing ending *bṛā*.

There is another form for the remote demonstrative pronoun, which is used when remoteness is to be emphasized, viz., *hūs* for *ās* that man there, *hūd* for *ād* that woman (or irrational being) there; *hūr* for *ār*, those men (or women) there; and *hubṛā* for *abṛā*, those (things, etc.) there. Before singular nouns the indefinite form *ū* is used in all the three genders: *ū ālas tī*, from that man there; *ū mukkantī*, from that woman there; *ū manantī*, from that tree there.

Preceding plural nouns, the indefinite of this remote demonstrative pronoun takes *hubṛā* for each gender, *e.g.*, *hubṛā ālarin mēkẖā*, call those men there; *hubṛā mukkarin mēkẖā*, call those women there; *hubṛā kẖērguṭhin ondr'ā*, bring those fowls there.

§ 24. Declension of the remote demonstrative pronoun.

Singular.

	Masculine.	*Feminine.* *Neuter.*
N.	*hūs*, that man.	*hūd*, that (woman, thing).
G.	*hūsgahi*, of that man.	*hūdigahi*, of that ,, ,,
D.	*hūs gē*, to that man.	*hūdigē*, to that ,, ,,
Acc.	*hūsin*, that man.	*hūdin*, that ,, ,,
Abl. and *Instr.*	*hūstī*, *hūsintī*, from, by that man.	*hūdtī*, *hūdintī*, from, by that ,, ,,
Loc.	*hūs nū*, in that man.	*hūd nū*, in that ,, ,,

Plural.

	Masculine. *Feminine.*	*Neuter.*
N.	*hūr*, those men (women).	*hubṛā*, those things.
G.	*hūrgahi* of those men ,,	*hubṛāgahi*, of those things.
D.	*hūr gē*, to those men ,,	*hubṛā gē*, to those things.
Acc.	*hūrin*, those men ,,	*hubṛan*, those things.
Abl. and *Instr.*	*hūrtī*, *hūrintī* from, by those men (women),	*hubṛantī*, from, by those things.
Loc.	*hūr nū*, in those men ,,	*hubṛā nū*, in those things.

3. Possessive Pronouns.

§ 25. The genitives of the personal and demonstrative pronouns stand for possessives.

	First person.	Second person.	Third person.
Sing.	*eṅghai*, my.	*niṅghai*, thy.	*āsgahi*, his; *ādigahi*, her, its.
Pl.	*emhai*, our.	*nimhai*, your.	*ārgahi*, their (remote); *abṛāgahi* their („).
„	*namhai* / *naṅghai* our.		*īrgahi*, their (near); *ibṛāgahi*, their („) (neuter).

In connection with nouns *ibṛā* and *abṛā* are used when a collective sense is to be implied, *e.g.*, *ibṛā ālar gahi eṛpā*, the house of all these men, *abṛā mukkar gahi kicrī*, the garment of all those women.

Possessive pronouns may be used as nouns. Accordingly the genitive of the personal and demonstrative pronouns has a declension.

§ 26. **First person.**

Singular.

N.	*eṅghai*,	my own (people or property).	
G.	*eṅghai gahi*,	of my own	ditto.
D.	*eṅghai gē*,	to my own	ditto.
A.	*eṅghain*,	my own	ditto.
A. and I.	*eṅghaintī*,	from, by my own	ditto.
L.	*eṅghai nū*,	in my own	ditto.

First plural.

emhai,	our own (people or property).	
emhai gahi,	of our own	ditto.
emhai ge,	to our own	ditto.
emhain,	our own	ditto.
emhaintī,	from, by our own	ditto.
emhai nū,	in our own	ditto.

Collective plural.

namhai, naṅghai,	our own	(people or property).
namhai gahi, naṅghai gahi,	of our own	ditto.
namhai gē, naṅghai gē	to our own	ditto.
namhain, naṅghain,	our own	ditto.
namhaintī, naṅghaintī,	from or by our own	ditto.
namhai nū, naṅghai nū,	in our own	ditto.

§ 27. Second person.

Singular.

N.	*niṅghai,*	thy own	(people or property).
G.	*niṅghai gahi,*	of thy own	ditto.
D.	*niṅghai gē,*	to thy own	ditto.
A.	*niṅghain,*	thy own	ditto.
A. and I.	*niṅghaintī,* from,	by thy own	ditto.
L.	*niṅghai nū,*	in thy own	ditto.

Plural.

nimhai,	your own	(people or property).
nimhaigahi,	of your own	ditto.
nimhai gē,	to your own	ditto.
nimhain,	your own	ditto.
nimhaintī,	from, by your own	ditto.
nimhai nū,	in your own	ditto.

§ 28. Third person.

For the third person the reflexive pronoun (which see later on) is used, except in the accusative, ablative and locative case of either gender. Examples:—

Eṅghai gahi ālōguṭhi, the things of my own.

Ā tī eṅghai gē baggī k̲hakhrā, from that profit accrued to my own.

Ēn niṅghaintī hōon, I will take from thy own.

Ās gahin menā, hear him, *i.e.*, the words of him; *īrgahin hōā*, take away their belongings; *abṛā gahin hebr'ā*, throw away the belongings of those.

The genitive of the plural form *guṭhiar* and *guṭhi* of course may also be substantivized and declined, viz., *ārguṭhiar gahin hōā*, take away the

belongings of all those; *īd abṛāguṭhi gahin mokkha*, this (neuter) has eaten the thing which belonged to those (neuter).

Before words denoting relatives the possessive pronoun is not prefixed in full, but only the stem, which is compounded with the noun into one word; *e.g. embas*, our father; *nimbas*, your father, etc. For a full list of these words see the Syntax § 115.

4. Reflexive pronouns.

§ 29. The reflexive pronouns are *tān*, self, one's own; and *tām*, selves, own. They are used quite similarly to the Hindī *āp*, self, one's self, one's own, and stand with their different case forms as substitutes for the possessive pronoun third person, whenever it is connected with or represents such pronoun standing in the nominative case.

Declension.

	Singular.	*Plural.*
N.	*tān*, self, one's own.	*tām*, selves, own.
G.	*taṅghai*, of self, own.	*tamhai*, of selves, own.
D.	*taṅgāgē taṅgā*, to self, own.	*tamāge tamā*, to selves, own.
A.	*taṅgan*, self, own.	*taman*, selves, own.
A. and I.	*taṅgantī*, from, by self, own.	*tāmtī*, from, by selves, own.
L.	*taṅg nū*, in self, own.	*tām nū*, in selves, own.

Examples—

Gen. *ās taṅghai eṛpā kēras*, he went to his own house.
Dat. *ār taṅgāgē bidyar*, they searched for themselves.
Acc. *ād taṅgan laucā*, she beat herself.
Abl. *abṛā tāmtī keccā*, they (neuter) died from themselves.
Loc. *ār tām tām nū bācar*, they said within or among themselves.

§ 30. For the sake of emphasis *im* is added to the reflexive pronoun *tān* thus, *ās tānim kēras*, he went himself.

As to the reflexives of the first and second person it must be observed that the different cases of the personal pronouns are used as substitutes, viz:

ēn eṅghai eṛpā kirkan, I went to my own house.
ēm emāgē biddkam, we searched for ourselves.
nām naman ērōt, we will see ourselves.
nīn niṅgtī ēkā, walk from, *i.e.*, of thyself.
nīm nīm nū beddā, seek among yourself.
nīm nimhai eṛpā kalā, go to your (own) home.

For the first and second persons the personal pronouns serve as reflexives: *ēn eṅgan laudan*, I beat myself; *nīn niṅgan laudai*, thou beatest thyself; *ēm eman laudan*, we beat ourselves; *nīm niman laudar*, you beat yourselves; *nām naman laudat*, we (collectively) beat ourselves.

The repetition of the personal pronouns has also the force of a reflexive: *ēm ēm nū*, means, among ourselves. *nīm nīm nū*, among yourselves. *ār tām tām nū kacnakrālagyar*, they were talking among themselves.

5. Interrogative pronouns.

§31. There are five interrogative pronouns in *Kurukh*, viz:—

nē and *ēkā*, both meaning "who?" and "which?" and *endr*, *endrā* and *ēkdā* meaning "what?" and "which?"

nē is always used indefinitely and stands only for masculine and feminine nouns; it is treated, however, as being neuter, even though it stands for a masculine noun; see example below; *ēkā* is always used definitely in connection with nouns or their substitutes; it is applicable to all genders.

Thus, *nē barcā*, who came? but "what man came?" must be rendered *ēkā ālas barcas? Nē* is the nominative of the stem *nēk*, the declination of which is given below:—

Singular and Plural.

§32. *N.* *nē*, who, which: *ād nē tali*, who is she?
G. *nēkhai*, whose: *id nēkhai eṛpā ra'ī*, whose house is this?
D. *nēkāgē*, to whom: *nēkāgē* or *nēkā cickai*, to whom did you give?
Acc. *nēkan*, whom: *nēkan lauckar*, whom did you beat?

Abl. and Instr. *nēkantī, nēktī,* from, by whom: *nēkantī khakhkai,* from whom did you get?

Loc. *nēk nū,* in whom: *nēk nū khakhor,* in whom will you find?

ēkā is not declinable, neither does it change its final vowel: *ēkā ālas barcas, ēkā ālī barcā, ēkā aḍḍō barcā,* who, *i.e.*, what man, woman, etc., came? *ēkā man khatrā,* what tree fell? *ēkā ālas gahi eṛpā,* what man's house? *ēkā mukkar gē cickai,* to which woman hast thou given? *ēkā man nū nerr talī,* on which tree is the snake?

Before words signifying relatives in the genitive case the form *ēkā* is not commonly prefixed as before other nouns, but the stem of the indefinite pronoun *nē* is applied, *i.e.*, *nēk* instead of the genitive case; thus; *nēk taṅgdai taldai,* whose son art thou? *nēk tambas talyas,* whose father is this? *nēkhai taṅgdai taldai* and *nēkhai tambas talyas;* would be considered ambiguous.

§ 33. *Endr* is declined like *nē:*

Singular and plural.

N.	*endr,*	what.
G.	*endr gahi,*	of what.
D.	*endr gē,*	to what.
Acc.	*endran,*	what.
Abl. and Instr.	*endrtī, endrantī,*	from, by what.
Loc.	*endr nū,*	in what.

Endr is used both definitely and indefinitely: *Endr ra'ī,* what's the matter? *Endr ālī barcā,* what (kind of) woman came? It stands for all genders, viz, *ās endr ālas talyas,* what (kind of) man is he? *Endr bīnkō ethrā,* what (kind of) star appeared.

Endr is also used as an exclamation of surprise: *endr ās argā barcas,* what, has he not come yet?

Endr in combination with *kā,* or, is even used as a disjunctive: *endr mukkar ra'anar kā mētar talyar ārin ormarin ēḍ'ā,* whether they be women or men call them all! *Endr urbar kā kīrar ormar khēor,* whether rich or poor, all will die. The *kā* (or) may also be dispensed with and *endr* repeated in order to convey the same disjunctive sense, viz., *endr mētar endr mukkar ormārin kōrā ciā,* whether men or women, let them all come in.

Like *ēkā* so *endr* is used also as an adverb, *e.g.*, *īd endr lekh'ām ra'ī*, what like is this? *Nīn endrgē barckai?* wherefore hast thou come?

§ 34. *Endrā*, what, is used only indefinitely: *endrā ra'ī*, what is it? *endrā bāon*, what shall I say? *endrā* is therefore declined like *nē:*

N.	*endrā,*	what.
G.	*endrā gahi,*	of what.
D.	*endrā gē,*	to what.
A.	*endran,*	what.
A.	*endrātī, ntī,*	from, by what.
L.	*endrā nū,*	in what.

§ 35. The difference between *endr* and *endrā* will be seen from the following instances, viz., in connection with the nominative, genitive, dative, ablative and locative cases.

1. *Ās endr manos*, what will become of him? but *ās endrā manos*, what will he be like? The former referring to condition, the latter to quality.

2. *Īd endrgahi ra'ī?* Of what cause is this? but *īd endrā gahi ra'ī*, of what kind is this?

4. *Ād endrtī kamrkī ra'ī*, of what has this been made? referring to the action by which the thing has been made; but *īd endrā tī kamrkī ra'ī*, refers to the article out of which a certain thing has been made.

3. *Endr gē kāon*, meaning "wherefore should I go?" but *endrā gē kāon*, means "what for should I go?" *Endr* is used both for persons and things, *endrā* only for things, the one implying cause, the other purpose.

5. *Endr nū khakhon*, in what shall I find? refers to action or cause, by which a certain object is acquired, but *endrā nū khakhon?* refers to the place or condition only in which that thing may be found.

§ 36. There is a special form of the dative case for the indefinite interrogative, *endr* and *endrā*, viz., *endrnā*, why, wherefore or what for: *endrnā kāon*, why, wherefore or what for should I go? It is used when prohibition, censure or hindrance is implied, *e.g. nīn endrnā kāo'e*, why should you go? *i.e.*, you ought not to go; *ēn endrnā mal mōkhon*, why should I not

eat? *i.e.*, there is no hindrance. *Nīm endrnā kirkar*, why did you go? *i.e.*, you ought not to have gone.

§ 37. *Ēkdā*, which one, is an indefinite interrogative pronoun, used for neuter substantives only.

The declination endings are the same as in the noun, viz.—

Singular and plural.

N.	*ēkdā*,	what, which.
G.	*ēkdā gahi*,	of what.
D.	*ēkdā gē*,	to what.
Acc.	*ēkdan*,	what, which.
Abl.	*ēkdantī*,	from, by what.
and	*Instr.*	
Loc.	*ēkdā nū*,	in what.

§ 38. *Ēkdā* is employed for *endr* and *endrā* whenever a certain irrational object is distinctly understood.

Its use will be seen from the following sentences: *ēkdā barcā*, which one came? (a number of the same kind being understood); *īd ēkdā gahi talī*, of which one is this? (other things of the same kind being understood); *ēkdāgē cion*, to which one shall I give? *i.e.*, to which one among other animals; *ēkdan cāṛkar*, which one did you select? *i.e.*, out of which certain things; *ēkdantī tārkai*, with which one (*e.g.*, ax) did you cut? *Ekdā nū ra'acā* in which one (vessels being, for example, understood) was it?

§ 39. There are some other indefinite interrogative pronouns, viz., *ēbaggī* (*ēbaggē*, *ēbaggu*); how many, how much? and *ēõ* and *ēõdā*, how many ones, how much especially? and *ēkāsse*, *ēkanne*, how? Out of these *ēõ* is especially used in connection with nouns denoting time: *ēõ cān*, how many years? *ēõ bēṛā ra'ī*, what o'clock is it? The difference between *ēbaggī* and its other forms and *ēõdā* seems to be that the former denotes quantity in general, and the latter in particular: *e.g.*, if it is asked: *ēbaggī ālar barcar*, how many men came? the attention is drawn to the general number; but by saying *ēõdā ālar barcar*, we have in mind the individuals of which that number is made up; again: *ēbaggī kaṅk*, how much fuel? *ēbaggī tīkhil*, how much rice? refers to the general quantity, but *ēõdā kaṅk* and *ēõdā tīkhil* refers to the units

(measures, etc.) of which that quantity is made up. In exclamations of surprise both *ẽõ* and *baggī* are combined: *ẽõ baggī*, how much? like the Hindī: *kitnā bahut!*

Ēbaggī and *ẽõdā* may be turned into plural nouns by adding the case signs of the plural to them, *e.g.*, *nīm ēbaggir* or *ẽõdar ra'adar*, how many, *i.e.*, how many ones are you? *Ēõdāguṭhi barcā*, how many (oxen) have come?

Ēbaggī and *ẽõdā* are declined in the same manner as all other pronouns, viz., *ēbaggī gahi*, of how many, much? *ẽõ āgē*, to how many, much? *ēbaggin* (acc.) how many, much? *ẽõdāntī*, from how many, much? *ēbaggī nū*, in how many, much? *e.g.*, *ēbaggī gahi bārē nū āndai*, of how many do you speak? *ẽõdāgē cickai*, to how many did you give? *ēbaggin ondṛkai*, how much did you bring? *ẽõdāntī biddkai*, from how many did you ask? *ēbaggī nū khakho'e*, in how much will you find? *Ēkāsse* and *ēkanne* have the meaning of "how" the former implying condition, the latter denoting manner. Examples: *nīn ēkāsse ra'adai*, *nīn ēkanne ra'adai*, both meaning "how do you do?" but the former refers to the condition, the latter to the manner of living or doing; *ēkāsse kāo'e*, *ēkanne kāo'e*, how will you go? the former denotes the condition of, the latter the manner of going.

In the locative case *ēkāsse* and *ēkanne* stand as nouns: *ēn ekāsse nū ujjon* or *ēkanne nū ujjon*, how shall I live? the former again referring to the condition, and the latter to the manner of living.

6. Indefinite Pronouns.

§ 40. The indefinite pronouns in *Kurukh* are formed from the interrogatives *nē*, *ēkā* and *endr*, viz., *nīk'im*, *nīd'im*, *ēk'ām* and *endr'ām*, *indr'im*.

These stand for both numbers, singular and plural: *ēk'ām* is used only before nouns and has different meanings: any one, *ēk'am ortāsin mēkhā* call any one or *ēk'ām ortan* (masc. and fem.) and *ēk'ām ortin* (fem.) *mēkhā*; a certain: *ēk'ām toṛang nū ontā kōhā lakṛā ra'acā*, there was a big tiger in a forest; one: *ēk'ām ullā nū ennē manjā*, it happened one day; some: *ēk'ām khārī teṅgā*, tell some story. *Indr'im* is also used before nouns only and has the meaning of "any one" (thing); *indr'im manan tārā*, cut any tree; *endr'im*, something: *endr'im ci'ā*, give something.

Nīk'im and *nīd'im* are always used as substitutes for nouns of both numbers; their meaning is "anyone."

Nīk'im (or *nīd'im*) *bar'ō, hole eṅgan teṅgā*, if anyone comes, let me know.

Whosoever: *nīk'im* (or *nīd'im*) *pattōr ār bacrō'or*, anyone (*i.e.*, whosoever) believes, will be saved. Somebody, a certain: *nīk'im* (or *nīd'im khīrī teṅgālagyā*, somebody was telling stories.

Endr or *endr'ādim*, anything: *endr'ādim manō hole teṅgā*, if anything happens, tell me; *endr'ādim barō, ādin chēk'ā*, anything or whatsoever comes stop it.

§ 41. Declension of *ēk'ām* (*nēk'ām*) any one.

N.	*ēk'ām* or *nēk'ām*,	any one, etc.
G.	*nēkhaidim*,	of any one.
D.	*nēk'ām gē* or *nēkāgem*,	to any one.
Acc.	*nēk'ānim*,	any one.
Abl.	*nēk'antī*,	from, by any one.
and Instr.		
Loc.	*nēk'im* or *nēkhai nūm*,	in any one.

Nēkhaidim tempan khakhkan, I found the stick of somebody.

Nin nēkā'am (*nēkāgem*) *cickai*, did you give to anybody?

Nīkānim ḍahere nū khakhkai, did you find somebody on the road?

Nēkim tī ebsrā, from or by whom was it lost?

Enṇē conhā nēkhai nūm malā, such love is in no one.

§ 42. Declension of *endr* or *endr'ādim*, anything.

N.	*endr, endr'ādim*,	anything.
G.	*endr'āmgahi, indr'imgahi*,	of anything.
D.	*endr'āmgē, indr'imgē*,	to anything.
Acc.	*endr'ānim*,	anything.
Abl.	*endr'amtī*,	from, by anything.
and Instr.		
Loc.	*endr'ām nū*,	in anything.

Īd indr'imgahi kamrkī ra'ī of anything this has been made.

Āsgahi eṛpā nū endr'im gē aḍḍā mal khakhrā, there was not room for anything in his house.

§ 43. Other indefinite pronouns are:

Some one or other: *nīd'im, nīd'imgā: nīd'im nīd'im gusan gā dhibā manō,* some one or other will have money.

All: *ormā, ormar, urmi,* the first two for masculine and feminine only, the latter for feminine and neuter nouns.

Some or little more: *jokendr'im* or *endr'im jok.*

Taman, many: *taman ālar barcar,* a multitude of men came.

Jokendr'im amm ci'ā, give some more water.

Something or other, *indr'im indr'im gā.* Example: *ā ḍahare nū kerkantī indr'im indr'im gā khakhrō,* if you go that way, you will find something or other.

§ 44. The numerals with an indefinite pronominal sense are *ort,* one, for masculine and feminine; *onṭā,* one for neuters: *ort barcas,* one came; *ontan ci'ā,* give one; *irbar* (*irbarim*), *irbarim barōr,* both of them will come.

Nannā, other, *nannas,* the other (for masculine), *nannar* plural masculine and feminine. *En nannā ulla nū kā'on.* I will go on another day.

§ 45. By adding the emphatic postposition *hõ* and the negative adverb *malā* we get the following indefinite pronouns: not one, not even one=*ort hõ malā* for masculine and feminine; *onṭā hõ malā* for neuters; *ort hõ malā barcā,* not even one has come; *eṅg gusan onṭā hõ malā,* I have none, not even one.

7. Relative pronouns.

§ 46. There are no relative pronouns in *Kurukh;* whenever the Hindī (Gaŏwārī) relatives *je* and *se* are employed, it is done contrary to the idiom of the *Kurukh* language, which forms its relative and correlative sentences in a peculiar way, about which see the Syntax.

CHAPTER VI.

THE VERB.

A.—Introductory remarks.

§ 47. The *Kurukh* verb has only one conjugation, the terminations of which are alike in all tenses, excepting the past, which has four different endings. There are two voices, the Active and the Passive; and six moods, viz., the Indicative, the Conjunctive, the Conditional, the Imperative, the Infinitive and the Participle.

The *Kurukh* verb has three principal tenses: the present indefinite, the historical past and the future; and four subtenses, viz., the definite present, the imperfect, the perfect and the pluperfect.

There are three genders, the masculine, feminine and the neuter; and two numbers, the singular and the plural.

§ 48. It must be borne in mind that in *Kurukh* only men are considered to be of the masculine gender and only women as to be of the feminine gender, and that accordingly all irrational beings are neuter. It is further to be noted that when men speak to women or about women they treat them as equals and address them or talk about them as if they were of the masculine gender, excepting the second person singular, for which alone the feminine form of the verb is used. It would be considered rather indecent if men were to speak about women or address a plurality of women, not using the masculine form of the verb. On the other hand it would be very improper if women in addressing men were to talk about themselves or other women as being of the feminine gender, and even in this case women will figure as men and use the masculine form of the verb only, excluding again the second person singular, for which they will employ the feminine. Consequently in the conjugation of the verb the form for the feminine gender is entirely reserved for the conversation of women among themselves, with the single exception of the second person feminine singular, which men and women alike will always treat as feminine.

The singular of the neuter verb is identical with the feminine singular number, yet in the plural they differ from each other so far as the *Kurukh* neuter verb has no plural at all; for even if the *Kurukh* talks of a plurality of irrational beings, he treats them as if they were a single being only, even though he denotes this plurality by affixing the plural sign to the noun or uses the plural form of the pronoun. The second and third person plural neuter gender take therefore the form of the second and third person singular, feminine gender.

§ 49. In analyzing an inflected verb of the *Kurukh* language we find that it consists of three distinct parts, viz., the root or modified stem, the tense characteristic and the inflectional ending; the latter being nothing else but the pronoun or the modified form of a noun or pronoun, with which the verb is connected. The following examples will illustrate this. We take the verb *esnā*, to break. The tense characteristic for the present indefinite, masculine gender is *da*, which changes into *na* in the third person plural. Feminine and neuter verbs take *da* only in the second person, as for the first and third person they simply add the pronoun or its modified form to the pronoun, *ēn*, I, *es*, (the root) *da*, the tense characteristic and *ēn*, the pronoun, being added to the latter as the inflectional ending (*a* and *ē* becoming *a*) gives *dan*, *ēn esdan*, I break: *ās*, he, *es*, the root, *da* the tense characteristic and *ās* he, the pronoun being postfixed gives *das*: *ās esdas*, he breaks: *ēm*, we, *es*, root, *da* the tense characteristic, *em* the pronoun being joined with *da*=*dam*=*ēm esdam*, we break: *ēn*, I (feminine) *es*, the root, and *ēn*, the pronoun preceding the root being added in repetition as the inflection ending produces the word *es'ēn*: *ēn es'ēn*, I break; *nīn*, thou, *es*, *da*, the tense characteristic, and *ai* or rather *ae* probably an old form for thou, gives *dai nīn esdai*, thou breakest; *nīm*, you, *es-da-ār*: *esdar*, you break; *ār*, they, *es n-ār*, they break; *nām es-d-at* we and you break. It is impossible at the present to explain the original meaning of the tense characteristics or of all the pronominal inflectional endings of the verb; however, the above will be sufficient to show that in Kurukh as well as in other Dravidian languages the inflectional ending of the verb is a pronominal one.

§ 50. The tense characteristic for the past tense takes four different forms, dividing thus the *Kurukh* verbs into four classes, viz., for the masculine

gender *ka*, *ka*, *cka* and *jka* and for feminine *ā*, *yā*, *c'ā* and *j'a*; *e.g.*, *ēn eskan*, I broke: *es* the root, *ka* the tense characteristic, and *n* the pronoun (ēn) affixed to the latter.

For the future the tense characteristic is the vowel *o* in all persons, numbers and genders; *e.g.*, *ēn es'on*; *es* the root, *o* the tense characteristic, *ēn* the pronoun combined with the former, gives *es'on*, I will break.

The tense characteristic of the definite present is the consonant *l* which is placed between the modified stem of the verb and the tense characteristic of the indefinite present; *e.g.*, *ēn es'āldan*; *esā* the modified stem, *l* the tense characteristic of the definite present, *da* the tense characteristic of the indefinite present, and *n* (*ēn*) the pronoun being adjoined gives *es'ā-l-da-n es'āldan*, I am breaking.

The remaining tenses, *i.e.*, the imperfect, perfect and pluperfect, have no special tense characteristics, but are formed with the aid of auxiliary verbs.

There is no past future in *Kurukh*, on the formation of which see later on.

B.—Conjugation.

The active verb *esnā*, to break.

INDICATIVE MOOD.

§ 51. Of the first class, forming the past by the insertion of the tense characteristic *ka* for masculine and *ā* for feminine and neuter.

PRESENT INDEFINITE TENSE.

	Masculine.	Feminine.
Sing.	*ēn esdan*, I break.	*ēn es'ēn*, I break.
,,	*nīn esdai*, thou breakest.	*nīn isdī*, thou breakest.
,,	*ās esdas*, he breaks.	*ād is'ī*, she (it) breaks.
Pl.	*ēm esdam*, we break.	*ēm es'ēm*, we break.
I & II	*nām esdat*, we and you break.	*nām esdat*, we and you break.
,,	*nīm esdar*, you break.	*nīm esdai*, you break.
,,	*ār esnar*, they break.	*ār esnai*, they break.

NEUTER PLURAL II & III PERSONS.

nīm isdī, ibṛā or *abṛā is'ī*, you, they break.

PAST TENSE.

	Masculine.	Feminine.
Sing.	*ēn eskan*, I broke.	*ēn es'an*, I broke.
,,	*nīn eskai*, thou brokest.	*nīn iskī*, thou brokest.
,,	*ās es'as*, he broke.	*ād es'ā*, she, it broke.
Pl.	*ēm eskam*, we broke.	*ēm es'am*, we broke.
,,	*nām eskat*, we and you broke.	*nām eskat*, we and you broke.
,,	*nīm eskar*, you broke.	*nīm eskai*, you broke.
,,	*ār es'ar*, they broke.	*ār es'ai*, they broke.

NEUTER PLURAL II AND III PERSON.

nīm iskī, ibṛā or *abṛā es'ā*, you, they broke.

FUTURE TENSE.

	Masculine.	Feminine.
Sing.	*ēn es'on*, I shall or will break.	*ēn es'on*, I shall or will break.
,,	*nīn es'oe*, thou shalt or wilt break.	*nīn es'oe*, thou shalt or wilt break.
,,	*ās es'ōs*, he shall or will break.	*ād es'ō*, she, it shall or will break.
Pl.	*ēm es'om*, we shall or will break.	*ēm es'om*, we shall or will break.
,,	*nām es'ōt*, we and you shall or will break.	*nām es'ōt*, we and you shall or will break.
,,	*nīm es'or*, you shall or will break.	*nīm es'or*, you shall or will break.
,,	*ār es'ōr*, they shall or will break.	*ār es'ōr*, they shall or will break.

NEUTER PLURAL II AND III PERSON.

nīm es'oe, ibṛā or *abṛā es'ō*, you, they will break.

PRESENT DEFINITE TENSE.

§ 52. This tense has two different forms, the one being the original, but in use only among people who have not been influenced by Hindī, and

the other being a *Kurukhized* Hindī form. The former takes as its tense characteristic the consonant *l* added to the modified stem of the verb, to which again the inflectional ending of the present definite is affixed; the latter is formed with the aid of the Hindī verb *lagnā*, to commence.

I.	Masculine.	Feminine.
Sing.	*ēn es'āldan*, I am breaking.	*es'āl'ēn*, I am breaking.
,,	*nīn es'āldai*, thou art breaking.	*es'āldī*, thou art breaking.
,,	*ās es'āldas*, he is breaking.	*es'āl'ī*, she, it is breaking.
Pl.	*ēm es'āldam*, we are breaking.	*es'āl'ēm*, we are breaking.
,,	*nām es'āldat*, we and you are breaking.	*es'āldat*, we and you are breaking.
,,	*nīm es'āldar*, you are breaking.	*es'āldai*, you are breaking.
,,	*ār es'ālnar*, they are breaking.	*es'ālnai*, they are breaking.

NEUTER II AND III, PERSON, PLURAL.

nīm es'āldī, *ibṛā* or *abṛā es'āl'ī*, you, they are breaking.

II. The root of the Hindī verb *lagnā* is inserted between the modified stem and the inflectional endings of the definite present.

	Masculine.	Femine.
Sing.	*ēn es'ālagdan:*	*ēn es'ālag'ēn*, I am breaking.
,,	*nīn es'ālagdai:*	*nīn es'ālagdī*, thou art breaking.
,,	*ās es'ālagdas:*	*ād es'ālag'ī*, he, she, it is breaking.
Pl.	*ēm es'ālagdam:*	*ēm es'ālag'ēm*, we are breaking.
,,	*nām es'ālagdat:*	*nām es'ālagdat*, we and you are breaking.
,,	*nīm es'ālagdar:*	*nīm es'ālagdai*, you are breaking.
,,	*ār es'ālagnar:*	*ār es'ālagnai*, they are breaking

NEUTER II AND III, PERSON, PLURAL.

nīm es'ālagdī, *ibṛā* or *abṛā es'ālag'ī*, you, they are breaking.

IMPERFECT TENSE.

This tense apparently is not an original *Kurukh* one. It is formed by adding the *Kurukhised* inflectional past of the Hindī verb *lagnā* to the modified stem of the verb, viz:—

	Masculine.	Feminine.
Sing.	*ēnes'āl akkan:*	*ēn es'ālagyan*, I was breaking.
,,	*nīn es'ālakkai:*	*nīn es'ālakkī*, thou wast breaking.
,,	*ās es'ālagyas:*	*ād es'ālagyā*, he, she, it was breaking.
Pl.	*ēm es'ālakkam:*	*ēm es'ālagyam*, we were breaking.
,,	*nām es'ālakkat:*	*nām es'ālakkat*, we and you were breaking.
,,	*nīm es'ālakkar:*	*nīm es'ālakkai*, you were breaking.
,,	*ār es'ālagyar:*	*ār es'ālagyai*, they were breaking.

NEUTER II AND III, PLURAL.

nīm es'ālakkī, *ibṛā* or *abṛā es'ālagyā*, you, they were breaking.

PERFECT TENSE.

§ 53. This tense is formed with the aid of the *Kurukh* auxiliary *bē'enā*, to be; which, however, is incomplete, having only the indefinite present tense, viz:—

	Masculine.	Feminine.
Sing.	*ēn bē'edan:*	*ēn bē'ēn*, I am.
,,	*nīn bē'edai:*	*nīn bī'idī*, thou art.
,,	*ās bē'edas:*	*ād bī'ī*, he, she, it is.
Pl.	*ēm bē'edam:*	*ēm bē'ēm*, we are.
,,	*nām bē'edat:*	*nām bē'edat*, we and you are.
,,	*nīm bē'edar:*	*nīm bē'edai*, you are.
,,	*ār bē'enar:*	*ār bē'enai*, they are.

NEUTER II AND III, PLURAL.

nīm bī'idī, *ibṛā* or *abṛā bī'ī*, you, they are.

In forming the perfect tense of a verb the above auxiliary is added to the full inflected form of the past tense of that verb, viz:—

	Masculine.	Feminine.
Sing.	*ēn eskan bē'edan :*	*ēn iskin bē'ēn*, I have broken.
,,	*nīn eskai bē'edai :*	*nīn iskī bī'idī*, thou hast broken.
,,	*ās eskas bē'edas :*	*ād iskī bī'ī*, he, she, it has broken.
Pl.	*ēm eskam bē'edam :*	*ēm iskim bē'ēm*, we have broken.
,,	*nām eskat bē'edat :*	*nām eskat bē'edat*, we and you have broken.
,,	*nīm eskar bē'edar :*	*nīm eskai bē'edai*, you have broken.
,,	*ār eskar bē'enar :*	*ār eskai bē'enai*, they have broken.

NEUTER II AND III, PLURAL.

nīm iskī bī'idī, ibṛā or *abṛā iskī bī'ī*, you, they have broken.

The auxiliary verb *ra'anā.*

§ 54. It is supposed that this auxiliary, with the aid of which the pluperfect tense is formed, is the Hindī verb *rahnā*, to remain; however, if this be so, then the *Kurukhising* of it has been completed in an almost perfect manner, for it is conjugated in all tenses except the pluperfect. In *Kurukh* it is written *ra'anā* and belongs to the second class of verbs, which form their tense characteristic of the historical past by *ck* for masculine and *c'a* for feminine and neuter verbs. Before proceeding with the pluperfect it will be therefore necessary to give the conjugation of the verb *ra'anā.*

Present indefinite tense.

	Masculine.	Feminine.
Sing.	*ēn ra'adan :*	*ēn ra'an*, I remain.
,,	*nīn ra'adai :*	*nīn ra'adī*, thou remainest.
,,	*ās ra'adas* or *ra'as :*	*ād ra'ī*, he, she, it remains.
Pl.	*ēm ra'adam :*	*ēm ra'ēm*, we remain.
,,	*nām ra'adat :*	*nām ra'adat*, we and you remain.
,,	*nīm ra'adar :*	*nīm ra'adai*, you remain.
,,	*ār ra'anar :*	*ār ra'anai*, they remain.

NEUTER II AND III, PLURAL.

nīm ra'adī, ibṛā or *abṛā ra'ī*, you, they remain.

Present definite.

	Masculine.	Feminine.
Sing.	*ēn ra'alagdan:*	*ēn ra'alag'ēn*, I am remaining.
,,	*nīn ra'alagdai:*	*nīn ra'alagdī*, thou art remaining.
,,	*ās ra'alagdas:*	*ād ra'alag'ī*, he, she, it is remaining.
Pl.	*ēm ra'alagdam:*	*ēm ra'alag'ēm*, we are remaining.
,,	*nām ra'alagdat:*	*nām ra'alagdat*, we and you are remaining.
,,	*nīm ra'alagdar:*	*nīm ra'alagdai*, you are remaining.
,,	*ār ra'alagnar:*	*ār ra'alagnai*, they are remaining.

NEUTER II AND III, PLURAL.

Nīm ra'alagdī, *ibṛā* or *abṛā ra'alag'ī*, you, they are remaining.

Imperfect.

Masculine.	Feminine.
ra'alakkan:	*ra'alag'an*, I was remaining.
ra'alakkai:	*ra'alakk'ī*, thou wast remaining.
ra'alakkas:	*ra'alagyā*, he, she, it was remaining.
ra'alakkam:	*ra'alag'ēm*, we were remaining.
ra'alakkat:	*ra'alagdat*, we and you were remaining.
ra'alakkar:	*ra'alakkai*, you were remaining.
ra'alagyar:	*ra'alagnai*, they were remaining.

NEUTER II AND III, PLURAL.

Nīm ra'alakk'ī, *ibṛā* or *abṛā ra'alagyā*, you, they were remaining.

Past tense.

Masculine.	Feminine.
ra'ckan:	*ra'c'an*, I remained.
ra'ckai:	*ra'ckī*, thou remaindst.
ra'cas:	*ra'cā*, he, she, it remained.
ra'ckam:	*ra'c'ēm*, we remained.
ra'ckat:	*ra'ckat*, we and you remained.
ra'ckar:	*ra'ckai*, you remained.
ra'car:	*ra'c'ai*, they remained.

NEUTER II AND III, PLURAL.

Nīm ra'ckī, *ibṛā* or *abṛā ra'cā*, you, they remained.

Perfect.

Masculine.	Feminine.	
ra'ckan bē'edan :	*ra'c'an bē'ēn,*	I have remained.
ra'ckai bē'edai :	*ra'ckī bī'idī,*	thou hast remained.
ra'ckas bē'edas :	*ra'c'ā bī'ī,*	he has remained.
ra'ckam bē'edam :	*ra'c'ēm bē'ēm,*	we have remained.
ra'ckat bē'edat :	*ra'ckat bē'edat,*	we and you have remained.
ra'ckar bē'edar :	*ra'ckai bē'edai,*	you have remained.
ra'ckar bē'enar :	*ra'c'ai bē'enai*	they have remained.

NEUTER II AND III, PLURAL.

Nīm ra'ckī bī'idī, ibṛā or *abṛā ra'c'ā,* you, they have remained.

Future.

Masculine.	Feminine.
ēn ra'on :	*ēn ra'on,* I will, shall remain.
nīn ra'oe :	*nīn rāoe,* thou wilt, shalt remain.
ās ra'ōs :	*ād ra'ō,* he, she, it will, shall remain.
ēm ra'om :	*ēm ra'om,* we will, shall remain.
nām ra'ōt :	*nām ra'ōt,* we and you will, shall remain.
nīm ra'or :	*nīm ra'or,* you will, shall remain.
ār ra'ōr :	*ār ra'ōr,* they will, shall remain.

NEUTER II AND III, PERIPHRASTIC PLURAL.

Nīm ra'ō, ibṛā or *abṛā ra'ō,* you, they will remain.

§ 55. **Pluperfect of the verb** *esnā.*

	Masculine.	Feminine.
Sing.	*ēn eskan ra'ckan :*	*ēn iskin ra'c'an,* I had broken.
„	*nīn eskai ra'ckai :*	*nīn iskī ra'ckī,* thou hast broken.
„	*ās eskās ra'c'as :*	*ād iskī ra'c'ā,* he, she, it had broken.
Pl.	*ēm eskam ra'ckam :*	*ēm eskan ra'c'am,* we had broken.
„	*nām eskat ra'ckat :*	*nām eskat ra'ckat,* we and you had broken.
„	*nīm eskar ra'ckar :*	*nām eskai ra'ckai,* you had broken.
„	*ār eskar ra'c'ar :*	*ār eskai ra'cnai,* they had broken.

NEUTER II AND III, PLURAL.

Nīm iskī ra'ckī, ibṛā or *abṛā iskī ra'c'ā,* you, they had broken.

Past future.

The *Kurukh* has no special form for the past future, but with the help of the verb *khacnā*, to complete, the meaning of a *futurum exactum* is brought out, if we add the future tense of this verb to the modified stem of the preceding verb, viz. :—

Masculine.	Feminine.
Ēn es'ā khac'on :	the same, I shall or will have broken.
Nīn es'ā khac'oe :	ditto, thou shalt or wilt have broken.
Ās es'ā khac'ōs :	*ād es'ā khac'ō*, he, she, it shall or will have broken.
Ēm es'ā khac'om :	the same, we shall or will have broken.
Nām es'ā khac'ōt :	ditto, we and you shall or will have broken.
Nīm es'ā khac'or :	ditto, you shall or will have broken.
Ār es'ā khac'ōr :	ditto, they shall or will have broken.

NEUTER II AND III PERSON, PLURAL.

Nīm es'ā khac'oe, ibṛā or abṛā es'ā khac'ō, you, they have broken.

Besides *khacnā* the Hindī verb *cuknā*, to finish, is also employed in the formation of the past future, *cuknā* being Kurukhized into *cukrnā*, the future tense of which is added to the root of the preceding verb, viz:—

Masculine.		Feminine and Neuter.		
Ēn	*es' cukr'on :*	*ēn*	*es' cukr'on*,	I shall or will have broken.
Nīn	*es' cukr'oe :*	*nīn*	*es' cukr'oe*,	thou shalt or wilt have broken.
Ās	*es' cukr'ōs :*	*ād*	*es' cukr'ō*,	he, she, it shall or will have broken.
Ēm	*es' cukr'om :*	*ēm*	*es' cukr'om*,	we shall or will have broken.
Nām	*es' cukr'ōt :*	*nām*	*es' cukr'ōt*,	we and you shall or will have broken.
Nīm	*es' cukr'or :*	*nīm*	*es' cukr'or*,	you shall or will have broken.
Ār	*es' cukr'ōr :*	*ār*	*es' cukr'ōr*,	they shall or will have broken.

NEUTER II AND III PERSON, PLURAL.

nīm es' cukr'oe, ibṛā or abṛā es' cukr'ō.

C.—The Conjunctive and Conditional Mood.

§ 56. This mood is also employed for the potential and optative, but is very defective, having only one tense, the present indefinite which is formed

by the suffix *nekk'ā* being added to the inflected form of the present indefinite indicative mood, viz:—

	Masculine.			Feminine.	
Sing.	*ēn*	*esdan*	*nekk'ā:*	*es'ēn nekk'ā,*	I may break.
„	*nīn*	*esdai*	*nekk'ā:*	*esdin nekk'ā,*	thou mayest break.
„	*ās*	*esdas*	*nekk'ā:*	*ād es'ānekk'ā,*	he, she, it may break.
Pl.	*ēm*	*esdam*	*nekk'ā:*	*es'ēm nekk'ā,*	we may break.
„	*nām*	*esdat*	*nekk'ā:*	*esdat nekk'ā,*	we and you may break.
„	*nīm*	*esdar*	*nekk'ā:*	*esdai nekk'ā,*	you may break.
„	*ār*	*esnar*	*nekk'ā:*	*esnai nekk'ā,*	they may break.

NEUTER I AND II, PERS. PLURAL.

nīm esdin nekk'ā, ibṛā or abṛā es'ā nekk'ā, you, they may break.

§ 57. Besides the above form the conditional and conjunctive may be expressed also by the future indicative, viz., *ēn es'on,* I may break, etc. There is, however, a slight difference in the meaning of the two, which may be illustrated by the following example: *nām esdat nekk'ā,* we may break or let us break, and *nām es'ōt* which has the same meaning, but with this difference, that whilst the former implies that the action is to be done immediately after a given moment or the completion of a given action, the latter denotes that it is to be done in the immediate future.

The conjunctive is formed also by the application of the conjunctions *ēkātī* and *ēkānū,* that or in order, *e.g.*, *ōsaṅgī ciā, ēkātī (ēkānū) ēn īdin esdannekk'ā* (or *es'on*), hand me the ploughshare that I may break this. The conditional is formed by inserting the conjunction *holē,* then, between the conditional clause and the completive part of the sentence and by adding finally the conjunction *pahẽ,* however; *e.g.*, if you break this, I will beat you, *īdin es'or holē niman lau'on pahẽ;* if you had broken this, I would have beaten you; *īdin eskar holē niman lau'on pahẽ.* It must be noted that the past conditional always puts the verb of the completing clause in the future indicative. In the same manner the perfect of the conditional is formed: if thou hadst broken this, I would have beaten you, *īdin eskar ra'ackar holē niman lau'on pahẽ.* Other examples; future: if he break

this, it would be well, *īdin es'ōs holē dau manō pahẽ;* past: if he broke this, it would be well, *īdin es'as holē dau manō pahẽ;* perfect: if he had broken this, it would have been well, *īdin eskas ra'acas holē dau manō pahẽ.*

D.—The Imperative Mood.

§ 58. This mood is formed by adding either the vowel *ā* or the syllable *kē* to the root of the verb, both for the singular and plural number. In the feminine and neuter singular as well as in the neuter plural the *ā* is changed into *ai*, and when women speak to women the *ā* is changed into *ē*.

Examples :—

	Singular.		*Plural.*	
Masc.	*nīn es'ā!*	thou break;	*nīm es'ā!*	you break.
Fem.	*nīn es'ai!*	ditto ;	*nīm es'ā!*	ditto.
Neuter,	*nīn es'ai!*	ditto ;	*nīm es'ai!*	ditto.

Feminine (for the use among women): *nīm es'ē* you break.

The form *kē* is employed when a more familiar or milder sort of imperative is intended or when the fulfilment of the action commanded is not expected to be accomplished at once. Illustration: *Bar'ā*, cŏme! (*i.e.*, at once); *bar'kē*, come (if you please). *kē* remains unaltered in all genders and both numbers.

In the irregular verb *ka'anā*, to go, not only the past tense, but also the imperative mood is formed in a special manner; it has *kalā*, go, for masculine singular and plural; *kalai* for the feminine and neuter singular and neuter plural; and *kāl'ē*, for the plural among women.

The imperative may be intensified by such words as *khacnā*, to complete, and *capnā*, to fulfil; *es'ā khac'ā* would mean "be sure to break," and *es'ā cap'ā* "break quickly." The forms for the other genders are: *es'ai khac'ai; es'ai cap'ai; es'ē khac'ē; es'ē cap'ē.* Of course the future also may be employed imperatively: *Ēn āndan īdin nīn es'oe*, I tell you, you will (have to) break this. Likewise the conditional is used as an imperative: *ăr īdin es'narnekkā*, may they break this. There is no honorific imperative in *Kurukh* besides *kē* which resembles it somewhat.

E.—The Infinitive Mood.

§ 59. The infinitive ending of the *Kurukh* verb is *nā*, which is probably borrowed from the Hindī grammar. The infinitive form of the verb has of course the character of a noun, and is therefore declinable:

ɛsnā, to break or the breaking.

	Singular.		*Plural.*	
N.	*esnā,*	the breaking;	*esnāguṭhi,*	the breakings.
G.	*esnā gahi,*	of the breaking;	*esnāguṭhi gahi,*	of the breakings.
D.	*esnā gē,*	to the breaking;	*esnā guṭhi gē,*	to the breakings.
Acc.	*esnan,*	the breaking;	*esnā guṭhin,*	the breakings.
Abl.	*esnā tī,*	from the breaking;	*esnā guṭhin tī,*	from the breakings.
Instr.	*esnā trū,*	by the breaking;	*esnā guṭhin trū,*	by the breakings.
Loc.	*esnā nū,*	in the breaking;	*esnā guṭhi nū,*	in the breakings.

Examples:—

Nom.	*Esnā otthā nalakh ra'ī,*	breaking is a difficult work.
Gen.	*Esnā gahi ōṛ ondr'ā,*	bring the tool for the (of the) breaking.
Dat.	*Esnā gē sawaṅg cār ra'ī,*	for breaking strength is required.
Acc.	*Esnan nebbā nalakh ambā org'ā,*	do not think that breaking (the breaking) is light work.

F.—Participles.

§ 60. The Kurukh participles are—

1. Adjective participles:—

a. present; this is formed by the addition of the sign of the locative case, *nū:* the emphasized form of which is *num; nū* is also combined with the ablative case sign, *tī* emphasized: *tim, nūtim,* in order to form the present adjective participle. These tense characteristics are added to the root of the verb; *e.g*, *esnum* and *esnūtī* or *esnūtim,* breaking. They are the same in all numbers, persons and genders; *esnum* is also repeated: *ās esnum esnum ɓarālagyas,* he came breaking. When intensity is to be denoted, the adverb

darā, also, even, is affixed to the tense characteristic *num*, *ās esnum darā barālagyas*, he came even breaking.

b. The past adjective participle is identical with the past of the indicative, *i.e.*, *kā* being added to the root of the verb; *eskā*, broken, for all genders and numbers.

§ 61. 2. Conjunctive participles:—These are formed in different ways:

a. By adding the governing verb to the inflected form of the preceding verb and by making the latter to agree with the former in number, gender, person and tense; *e.g.*, *ās es'as barcas*, breaking he came, *i.e.*, having broken he came; *ēn esdan ka'adan*, breaking I go; *ēn es'on ka'on*, breaking I will go.

b. By affixing the participle tense characteristic *r* to the modified root of the preceding verb and adding the governing noun thereto; *ēn es'ār ka'adan*, breaking I go, *i.e.* having broken I go; *ēn es'ār ka'on*, breaking, *i.e.* having broken I will go; *ēn es'ār barckan*, breaking or having broken I came.

c. By inserting the tense characteristic *kī* between the preceding inflected verb and the governing verb, making them agree both as to number, gender, person and tense; example: *ēn esdan kī ka'adan*, breaking, *i.e.*, having broken, I go; *ēn es'on kī ka'on*, breaking I will go; *ēn eskan kī barckan*, having broken I came.

d. By inserting *kī* between the modified root of the governed verb, to which the first characteristic *r* has already been added and the principal verb; *ēn es'ār kī ka'adan*, having broken I go; *ēn es'ār kī ka'on*, having broken I will go; *ēn es'ār kī barckan*, having broken I came.

§ 62. When it is intended to emphasize the action of the conjunctive participle, the word *darā* is added to the same; *ās es'as darā kēras; ās es'ār darā kēras*, breaking or having broken he went; *ās es'ōs darā kā'ōs, ās es'ār darā kā'ōs*, breaking, *i.e.*, having broken he will go; but *darā* cannot be combined with *kī* because the latter denotes already intensity or completion of action.

When the governing noun stands in the imperative, any of the preceding forms of the conjunctive participle may be employed: *es'ā kalā; es'ā darā kalā; es'ār kalā, es'ār darā kalā, es'ā kī kalā, es'ār kī kalā*, breaking or having broken go. The feminine forms are: *es'ai kalai* and *es'ē kālē; es'ai darā kalai* and *es'ē darā kālē; es'ār kalai* and *es'ār kālē; es'ar darā kalai* and *es'ar darā kāl'ē; es'ai kī kalai* and *es'ē kī kālē; es'ār kī kalai* and *es'ār kī kāl'ē*, breaking or having broken go.

§ 63. 3. The adverbial participle is formed by adding the adverb *kẖane*, emphatic *kẖanem*, then, upon, to the modified stem of the verb, viz., *es'ā kẖane* or *es'ā kẖanem*, on breaking, upon breaking or in the very act of breaking. It is used for all tenses, genders, persons and numbers.

G.—The noun of agency.

§ 64. The noun of agency is formed by adding the vowel *ū* to the root of the verb, whether it ends in a consonant or in a vowel ; if the verb begins with the vowel *e*, the latter is changed into *i*, *esnā*, to break, *es*, the root, *is'ū*, indef. breaker, *is'us* def. the breaker, *isur*, the breakers.

The declination of the noun of agency is regular.

	Singular.		*Plural.*	
N.	*is'us,*	the breaker or the breaking one.	*is'ur,*	the breaking ones.
G.	*is'us gahi,*	of the breaker or the breaking one.	*is'ur gahi,*	of the breaking ones.
D.	*is'us gē,*	to the breaker or the breaking one.	*is'ur gē,*	to the breaking ones.
Ac.	*is'usin,*	the breaker or the breaking one.	*is'urin,*	the breaking ones.
Acc. *Instr.*	*is'us tī,* *is'us trū,*	from or by the breaker or the breaking one.	*is'ur tī,* *is'ur trū,*	from or by the breaking ones.
Loc.	*is'us nū,*	in the breaker or the breaking one.	*is'ur nū,*	in the breaking ones.

is'ū fem. sing., *is'ur* fem. pl. *is'ū*, neuter.

H.—The different classes of the verbs.

§ 65. It has been explained already how the *Kurukh* verbs, though they have but one conjugation, may he divided into four different classes, according to the various manner in which their tense characteristic for the past tense is formed.

One class taking *ka* and *ā* respectively as tense characteristic has been exhibited by the conjugation of the verb *esnā; eskan*, masculine, *es'ēn* feminine, I broke, and *esas* and *esā*, he and she broke.

Another class takes *ka* and *ya* as tense characteristic; example: *ānnā*, to say.

Masculine.	Feminine.	Neuter.	
Ēn ānkan,	*ānyan*,		I said or did say.
Nīn ānkai,	*ānkī*,		thou saidst or didst say.
Ās ānyas,	*ād ānyā*,	*ād ānyā*,	he, she, it said or did say.
Ēm ānkam,	*ānyam*,		we said or did say.
Nām ānkat,	*ānkat*,		we and you said or did say.
Nīm ānkar,	*ānkai*,	*ānkī*,	you said or did say.
Ār ānyar,	*ānyai*,	*ānyā*,	they said or did say.

The third class takes as its tense characteristic *cka* and *c'a* respectively; example: *barnā*, to come.

Masculine.	Feminine.	Neuter.	
Ēn barckan,	*barc'an*,		I came.
Nīn barckai,	*barckī*,		thou camest.
Ās barcas,	*ād barcā*,	*barcā*,	he, she, it came.
Ēm barckam,	*barc'am*,		we came.
Nām barckat,	*barckat*,		we and you came.
Nīm barckar,	*barckai*,	*barckī*,	you came.
Ār barcar,	*barc'ai*,	*barcā*,	they came.

The fourth class takes *jka* and *j'a* as its tense characteristic for the past tense; example: *nannā*, to do.

Masculine.	Feminine.	Neuter.	
Ēn nanjkan,	*nanj'an*,		I did.
Nīn nanjkai,	*nanjkī*,		thou didst.
Ās nanjas,	*ād nanjā*,	*nanjā*,	he, she, it did.
Ēm nanjkam,	*nanj'am*,		we did.
Nām nanjkat,	*nanjkat*,		we and you did.
Nīm nanjkar,	*nanjkai*,	*nanjkī*,	you did.
Ār nanjar,	*nanj'ai*,	*nanjā*,	they did.

§ 66. It is impossible to lay down general rules as to the classification of *Kurukh* verbs, according to the termination of their roots; however, there are some rules, according to which we may say with safety that because the root of this verb ends so and so, therefore it belongs to such and such a class, or, in other words, it forms its past tense in such and such a manner.

RULE I.—If the root of the verb ends in a double vowel as: *aa*, *ee*, *ii* or *oo*, it invariably takes *ckā* and *c'a* respectively as its tense characteristic for the past; *e.g.*, *ba'anā*, to speak, *bāckan*, *bācas*, *bāc'an*, *bācā*; *hē'enā*, to bind, *hēckan*, *hēcas*, *hēc'an*, *hēcā*; *cī'inā*, to give, *cickan*, *cicas*, *cic'an*, *cicā*; *hō'onā*, to take away, *ockan*, *ocas*, *oc'an*, *ocā*.

RULE II.—All verbs which denote to be, to suffer, or which signify reciprocity, also take *cka* and *c'a* as their tense characteristic of the past.

uṛnā, to be satiated *uṛckan*, *uṛc'an*.

nūjnā, to pain, *nunjkan*, *nunc'an*.

nȭṛhnā, to wash oneself, *nȭṛhckan*, *nȭṛhc'an*.

With the exception of *ēknā*, to walk; *ūkhnā*, to get dark; *olkhnā*, to weep.

RULE III.—Transitive verbs generally take *kan* and *yan* as tense characteristic of the past tense: *tārnā*, to cut; *tembnā*, to beg; *pīṭnā*, to kill; *parmnā*, to bite.

RULE IV.—Verbs beginning with a vowel generally take *ka* and *ā*, like: *esnā*, to break; *ojnā*, to spin; *aṛnā*, to cover; also such verbs, the initial sound of which is a guttural. *khoṇḍnā*, to collect; *khaṛnā*, to steal; *kasnā*, to grind, etc.

RULE V.—Verbs, the root of which ends in *n*, generally take *jka* and *j'a*, as: *mennā*, to hear, *menjkan*; *mannā*, to become, *manjkan*; *nannā*, to do, *nanjkan*.

I.—The passive voice.

§ 67. The formation of the Passive voice in the *Kurukh* language is very simple, no auxiliary being needed for this purpose, beyond the insertion of the voice characteristic consonant *r* between the root and the inflectional termination of the active voice, these inflections being the same as in the indicative mood.

Active voice: *esnā*, to break; passive voice *esrnā*, to be broken.

Conjugation: passive indefinite.

Masculine.		Feminine.	
En esrdan,	I am broken.	*ēn esr'ēn*,	I am broken.
Nīn esrdai,	thou art broken.	*nīn esrdī*,	thou art broken.
Ās esrdas,	he is broken.	*ād esr'ī*,	she, it is broken.
Em esrdam,	we are broken.	*ēm esr'ēm*,	we are broken.
Nām esrdat,	we and you are broken.	*nām esrdat*,	we and you are broken.
Nīm esrdar,	you are broken.	*nīm esrdai*,	you are broken.
Ār esrnar,	they are broken.	*ār esrnai*,	they are broken.

The neuter plural second and third person: *esrdī* and *esr'ī*.

Present definite.

MASCULINE.

En esr'āldan, ēm esr'āldam, etc. I am and we are being broken;

or

En esr'ālagdan, ēm esr'ālagdam, etc. I am and we are being broken.

FEMININE.

En esr'āl'ēm, ēm esr'āl'ēm, etc. I am and we are being broken;

or

Ēn esr'ālag'ēn, ēm esr'ālag'ēm, etc. I am and we are being broken.

IMPERFECT.

Ēn esr'ālakkan, ēn esr'alagyan, I was being broken.

PAST TENSE.

En esr'kan, ēn esr'an, I was broken.

PERFECT.

Ēn esr'kan bē'edan, ēn esrkin bē'ēn, I have been broken.

PLUPERFECT.

En esr'kan ra'ackan, ēn esrkin ra'ac'an, I had been broken.

FUTURE.

En esr'on, and fem., I will, shall be broken.

PAST FUTURE.

Ēn esr'khac'on or *esr'cukr'on* masc. and fem. I will, shall have been broken.

ADJECTIVE PARTICIPLES.

Pres. *esr'num; esr'num esr'num; esr'num darā, esr'nūtī, esr'nūtim;* being broken.

Past. *esr'kā* having been broken.

CONJUNCTIVE PARTICIPLES.

Esras, esras darā, etc.	(he)	being broken.
Esraskī	(he)	ditto.
Esrar darā	(he)	ditto.
Esrarkī	(he)	ditto.

ADVERBIAL PARTICIPLE.

Esrā khanem, on being broken, in the act of being broken.

INFINITIVE.

Esrnā to be broken: gerund *esrnā gahi,* etc., to be, of to be broken.

IMPERATIVE.

Esr'ā masc., *esr'ai* fem. sing., *esr'ē* fem. pl., be broken.

NOUN OF AGENCY.

Isr'ū isr'ur, isr'us one, ones, the one, who is (are) broken.

CONJUNCTIVE OR CONDITIONAL.

Masc. *ās esrdasnekk'ā, ād esr'ānekk'ā,* he, she, it may be broken.

Masc. and fem. *ār esrnarnekk'ā,* they may be broken.

Ditto *nām esr'datnekk'ā,* we and you may be broken.

ON THE FORMATION OF INTRANSITIVE AND TRANSITIVE VERBS.

§ 68. The letter *r,* the voice characteristic of the passive, is also used in changing a transitive verb into an intransitive, for instance:

Assnā,	to play an instrument:	*asrnā,*	to tremble, to vibrate.
Beñjnā,	to give in marriage:	*beñjrnā,*	to marry, get married.
Khoṇḍnā,	to collect:	*khoṇḍrnā,*	to assemble.

Tēbnā, to extinguish, put out: *tēbrnā*, to extinguish, go out.
Ejnā, to awake, to waken: *ejrnā*, to be awake.

The passive verb frequently serves as an intransitive.

Esrnā, to be broken: to go into, to break.
Ebsrnā, to be lost: to get lost.

Intransitives are changed into transitives by affixing a double *aa* to the root of the intransitive verb; *e.g.*, *maṛkẖnā*, to be dirty: *maṛkẖa'ana*, to dirty.

2. By inserting the consonant *d*, *e.g.*, *kẖāynā*, to dry up: *kẖāydnā*, to dry.

K.—Causal verbs.

§ 69. Causal verbs are formed by the insertion of the syllable *tā'a* between the root and the inflectional endings of the active verb: *esnā*, *estā'anā*, to cause to break, besides which insertion no change whatever takes place in the conjugation of causal verbs; *tā'a* becomes *tō* in the future and is often contracted into *tā* in the past tense.

En estā'adan, I cause to break; *ēn estō'on*, I will, shall cause to break.

Pres. ind. *nīn estā'adai*, thou causest to break; *nīn estō'oe*, thou wilt, shalt, cause to break.

Pres. def. *ēn estā'alagdan*, I am causing to break.

Past. *ēn estā'ackan* or *estāckan*, I caused to break.

Imperf. *ēn estā'alakkan*, I was causing to break.

Perf. *ēn estā'ackan bē'edan* or *estāckan bē'edan*, I have caused to break.

Pluf. *ēn estā'ackan ra'ackan* or *estāckan ra'ackan*, I had caused to break.

Passive. *estārnā*, to be caused to be broken, *i.e.*, to be broken.

Pres. indef. *estārdan*, I am caused to be broken or I am broken.

Pres. def. *estār'alagdan*, ditto.

Past *estārckan*, I was caused to be broken or to break.

Imperf. *estār'alakkan*, I was being caused to be broken or to break.

Perf. *estārckan bē'edan*, I have been caused to be broken or to break.

Plup. *estārckan ra'ackan*, I had been caused to be broken or to break.

Fut. *estārō'on*, I will, shall be caused to be broken or break.

Causals are also formed by the insertion of the consonant *d* between the root of the verb and the inflectional ending; *e.g.*

Onnā, to eat, *ondnā*, to feed, *i.e.*, to cause to eat.

Mennā, to hear, *mendnā*, to tell, lit. to cause to hear.

Verbs which add *bā'a* to the modified root are likewise of a causal nature, viz:—

Guchrnā, to go out of the way: *guchābā'anā*, to cause to go out of the way, to put aside.

Bohārnā, to float (intr.): *bohābā'anā*, to cause to float, to float (trans.)

Sikhrnā, (Hindī) to learn: *sikhābā'ana*, to cause to learn, *i.e.*, to teach.

L.—Irregular verbs.

§70. The number of irregular verbs in *Kurukh* is very small, and their irregularity does not consist in any deviation from the regular inflection, but rather in various modifications of the roots and the permutation of sounds. The principal are—

Ka'anā, to go; *kirkan*, I went; *kalā* go.

Hō'onā, to take away; *ockan*, I took away; *hō'ā*, take away.

Uinā, to plough; *usskan*, I ploughed; *uyā*, plough; *uiyon*, I will plough.

Khō'enā to measure; *khojkan*, I measured; *khoyā*, measure.

Khossnā, to cut, dig; *khottkan*, I dug; *khossā*, dig.

Pŏenā, to rain; *possā*, it rained; *pŏeyō*, it will rain.

Nūjnā, to pain; *nuncā*, it pained; *nūj'ō*, it will pain.

Onnā, to drink, eat; *ondkan*, drank, ate; *ōnā*, drink.

M.—Defective verbs.

§ 71. Of these *bē'enā*, to be, has been described already; another is *taldan*, I am, with the corresponding negative verb *maldan*, I am not. Of *taldan* we have no other form; what is left is only a double form for the present tense; the first may be called the indefinite, the other the definite present.

§ 72. Conjugation of *taldan*.

Masculine.	Feminine.	Neuter.	
Ēn taldan	*tal'ēn*,		I am.
Nīn taldai	*taldī*	*taldī*,	thou art.
Ās taldas	*ād tal'ī*	*tal'ī*,	he, she, it is.
Ēm taldam	*tal'ēm*		we are.
Nām taldat	*taldat*		you and we are.
Nīm taldar	*taldai*	*taldī*,	you are.
Ār talnar	*talnai*	*tal'ī*,	they are.
	or		
Ēn talyan	*talyēn*		I am.
Nīn talyai	*talyī*	*talyī*,	thou art.
Ās talyas	*ād talyā*	*talyā*,	he, she, it is.
Ēm talyam	*talyēm*		we are.
Nām talyat	*talyat*,		we and you are.
Nīm talyar	*talyai*	*talyī*,	you are.
Ār talyar	*talyar*	*talyā*,	they are.

Examples as to the character of these two present forms:

Ās gollas taldas means: he is *a* landlord; *ās ī paddantā gollas talyas*, he is *the* landlord of this village.

The counterpart or negative form of *taldan* is *maldan*, which has three different forms for the present tense, but no form for any other tense.

§ 73. Conjugation of *maldan*, I am not.

Masculine.	Feminine.	Neuter.	
Ēn maldan	*mal'ēn*		I am not.
Nīn maldai	*maldī*		thou art not.
Ās maldas	*ād mal'ī*	*mal'ī*,	he, she, it is not.
Ēm maldam	*mal'ēm*		we are not.
Nām maldat	*maldat*		we and you are not.
Nīm maldar	*maldai*	*maldī*,	you are not.
Ar malyar	*malyai*	*mal'ī*	they are not.

Masculine.	Feminine.	Neuter.	
	or		
Ēn malyan	*malyen*		I am not.
Nīn malyai	*malyī*		thou art not.
Ās malyas	*ād mal'ī*	*mal'ī,*	he, she, it is not.
Ēm malyam	*malyam*		we are not.
Nām malyat	*malyat*		we and you are not.
Nīm malyar	*malyai*	*malyī,*	you are not.
Ār malyar	*malyar*	*mal'ī,*	they are not.
	or		
En malkan	*malyan*		I am not.
Nīn malkai	*malkī*		thou are not.
Ās malkas	*ād malkī*	*malkī,*	he, she, it is not.
Ēm malkam	*malkam*		we are not.
Nām malkat	*malkat*		we and you are not.
Nīm malkar	*malkai*	*malkī,*	you are not.
Ār malkar	*malkar*	*malkī,*	they are not.

Maldan is indefinite: *Ēn bēlan maldan,* I am not a king.

Malyan is definite: *Ās ī bēlkẖantā bēlas malyas,* he is not the king of this state. *Malkan* is also definite. The difference between *malyan* and *malkan* is this: the former is used in a qualitative sense, *ēn malyan,* I am not, *i.e.,* the one you suppose; whilst *malkan* is used in a locative sense: *ēn malkan,* I am not here or there: *ās eṛpā nū ra'as?* Is he at home? *Ās malkas,* he is not (at home); *Ās ujjnām ra'as?* Is he still alive? *Ās malkas,* he is not, *i.e.,* existing here or there, he is dead.

Maldan, malyan or *malkan* is a defective negative verb. Besides it there are two more negative verbs in *Kurukh,* which, however, are complete in all tenses; viz. the counterparts of *akẖnā,* to know and *oṅgnā,* to be able, namely, *balnā,* to know not; *polnā,* to be not able. They are conjugated regularly and take *ka, an, a* in the past as the characteristic of that tense; *ēn baldan,* I do not know; *nīn baldai,* thou doest not know; *ās poldās,* he can't, is unable; *ār polōr,* they will be unable; *ēn polkan,* I could not; *ād al'ālagyā,* she did not know.

N.—The reciprocal auxiliary *nakrnā* to be or to act to one another.

§ 74. In forming reciprocal verbs we have to add *nakrnā* either to the root of the verb or to its modified stem, as the case may be. The latter takes place whenever the verb belongs to those classes which form their past tense by taking *ck* or *jk* as tense characteristic. The conjugation is quite regular, but it must be kept in mind that *nakrnā* applies only to the plural number.

Examples:—

ērnakrnā, to look upon one another; *khēbnakrnā*, to abuse one another; *laucnakrnā*, to beat one another; *menjnakrnā*, to ask one another. *Nīm endr ērnakrdar*, Why do you look at each other? *Nīm ambā khēbnakr'ā* Don't abuse each other! *Ārin ērkē ār laucnakro'ōr*, see to them, they will beat each other. *Ār laucnakrālagyar*, they were beating each other.

In a few instances the addition of *nakrnā* to the root of the verb conveys the idea that the action represented by the latter is being done in company or with one another; thus *boṅgnakrnā*, to run away one with another. *Nakrnā* further denotes habit or potency: *ēn Kurukẖ kacnakrdan* I am speaking Urāõ or I am in the habit of speaking Urāõ. *Kacnakrnā* really means to talk with or to one another, *i.e.*, converse.

Along with *nakrnā* the postposition *gane* with is employed, when it is necessary to denote reciprocal action being done between two distinct parties, *e.g.*, *mētar mukkar gane laucnakrnar*, the men with the women are beating one another, *i.e.* the men on the one side and the women on the other are beating each other. *Mētar mukkar laucnakrnar* means, men and women are beating one another (without having formed two different parties).

The reflexive pronoun *tām* put into the locative case *tām nū* is also employed along with *nakrnā* for the similar purpose as *gane: mētar mukkar tām tām nū laucnakrnar*, the men and the women are beating one another amongst themselves, *i.e.*, being two separate parties. *Mētar mukkar tām nū lāunar* would mean that the men and the women are quarrelling between themselves.

R.—Compound verbs.

§ 75. There are many compound verbs in *Kurukẖ*, viz.—

1. Such as are formed by the combination of an infinitive verb with an

uninflected noun; the former being conjugated regularly. They may be called nominals, though in reality they are rather idiomatical phrases. Examples:—

Khan ēkhnā, to sleep, lit. to shade or cool the eyes.
Pāb ērnā, to expect, lit. to see the way.
Khēkhēl ērnā, to spy, lit. to look towards the earth.
Aḍē ērnā, to envy, lit. to be squint-eyed.
Khattr cō'onā, to stumble, lit. to fall and to get up.
Khol kha'ana, to take on the back, to lift, to stoop.
Moñjrā mannā, to salute, lit. to remain in waiting.
Cokh manná, to pass bye, to go or to remain aside.
Nāṛī kōrnā, to have fever; lit. to have a flame of fire entered in.
Nāṛī ambnā, the leaving of the fever.
Sendrā bēcnā, to hunt, to play sporting.
Mūkul īdrnā, to bow the knee, lit. to have the knee planted.
Sībā khārnā, to covet, to envy.
Kīrā sārnā, and umhe *sārnā*, to be hungry and to be patient or content.
Other nominals are formed with the help of the verb *nannā*, to do; and *ra'anā*, to be, similar to the Hindī auxiliaries *karnā* and *honā*, *e.g.*—

Ubēr nannā, to clear up, to shine (weather, sun).
Paṅgē nannā, to clear away (jangal).
Otthāēkh mannā or *ra'anā*, to become or to be pregnant.

From among the above nominals, such as are transitives like *pāb ērnā* require the noun or pronoun, which they govern, to be put into the genitive case:

ēn urbas gahi pāb ērālakkan, I was awaiting the master. *Paṅgē nannā* governs the accusative case.

Nāṛī kōrnā requires the dative *eṅgdas gē nāṛī kōrcā*, my son had fever, lit. to my son the fever entered.

Nominals are also formed by combining the past participle with a noun and then add an auxiliary; *e.g.*, *amm onkā ra'anā*, to be thirsty; likewise by adding the latter to the past participle: *tarkā ra'anā*, to be silent, lit. to be cut or struck.

§ 76. 2. Compound verbs are formed by combining two verbs, the first giving the general and the affixed or second the special meaning of the

compound. The latter verb is always conjugated regularly; the former takes either the stem only or the past participle, transitive or intransitive.

These compounds are divided into several classes :—

A. Completives, which add *khacnā* or *cukrnā* either to their root or the modified form of the same; *e.g.*—

Es khacnā or *cukrnā*
Esā khacnā or *cukrnā* } to have done breaking.
Barc khacnā or *cukrnā*
Barā khacnā or *cukrnā* } to have done coming.

The transitives of these compound verbs require the object to be in the accusative case: *ēn īdin esā khackan*, I have done breaking this; *ēn āsgē asman ci'ā khackan*, I have done giving him bread.

§ 77. B. Intensives and permissives:—These are formed by adding the verb *ci'inā*, to give, to the conjunctive participle of the preceding verb, or to the modified stem of the same;

Hebrar ci'inā, to throw away;
Tiḍar ci'inā, to throw down;
Piṭar ci'inā, to kill outright;
Ōnar ci'inā, to eat up;
Barā ci'inā, to allow to come, let come;
Kālā ci'inā, to let go;
Ōnā ci'inā, to let eat;
} all these compounds govern the accusative.

Capnā, also has an intensifying character:
Es'ā capnā, to break quickly; *es'ā cap'ā!* Break quickly.
Barā capnā, to come quickly; *barā cap'ā!* Come quickly.
Kālā capnā, to go quickly; *kālā cap'ā!* Go quickly.

§ 78. C. Potentials and impotentials:—The former are made up by the addition of the positive *oṅgnā*, to be able; the latter with the aid of the negative *polnā*, to be unable, being added to the modified stem of the verb, as *kālā-oṅgnā*, to be able to go; *kālā-polnā*, to be unable to go; *ci'ā-oṅgnā*, to be able to give; *ciā-polnā*, to be unable to give.

§ 79. D. Desideratives are formed by adding *beddnā*, to seek, and *ṭuknā*, to desire, to the modified stem of the principal verb. *Tuknā* is

incomplete; its present or past neuter third person singular is added to the subjective noun or pronoun, which is placed into the dative case.

ērā beddnā, ērā ṭuknā; ēn āsin ērā beddan, I wish to see him; *eṅgāgē āsin ērā ṭukī*, lit. to me him to see desire is. *āsin ērā ṭukiyā*, I wished to see him.

§ 80. E. The inceptive *helrnā* is added to the modified stem of the principal verb, viz.—*Ērā helrnā*, to begin to see; *kālā helrnā*, to begin to go.

F. Continuative: *bēṇḍnā*, is added to the modified stem of the principal verb; example: *ās kālā-bēṇḍdas*, he is going continually.

CHAPTER VII.

ADVERBS.

§ 81. In *Kurukh* nouns, adjectives and adverbial participles may be used or taken as equivalents of adverbs; besides which there are a number of words, which are exclusively used as adverbs; *e.g.*, *ās khalbū ra'as*, he is a thief; *īs kīrā manjas*, he has become poor; *ār īdin akhnum darā laucar*, they beat her knowingly; *ār khoṇḍrar kī pāralagyar*, having assembled, they were singing. The adverbs, properly so called, may be divided into four general classes: adverbs of time, of place, of manner, of affirmation and negation. They all precede the verb which they are to qualify and almost all may be emphasized by the suffix *m* or *im*, *am* and *em* respectively, *e.g.*, *nēlā kāom*, we will go to-morrow; *nēlam kāom*, we will indeed go to-morrow.

§ 82. A.—Adverbs of time.

Akkū, indefinite; *akkun*, definite, now, even now, just now.
Oṅghōnum, at once, immediately, instantly.
Oṅghon, once, one day, again.
Uruṅg, once, a moment or *uṅgur*.
Iklām, once, one day; *iklām iklām*, sometimes.
Iklā, what or which day: *aulā*, that day, then.*
Ekā bīrī: *ā bīrī*, when, what time: then, that time.
Gahḍī, late.
Holē, then, consequently.
Ā khanem, there and then, instantly.
Laghlem, constantly, continually.
Ullā ullā and *sagarkhanē*, daily, always.
Khanem khanem, frequently, repeatedly, again and again.
Bēṛā bēṛā, precisely, punctually.
Pālī pālī, alternately; (Hindī).

* *Ikla*, *iklām*, and *aula*, are derived from *ēkā* and *ullā*, what day; and *ā* that and *ullā* that day.

innā, to-day; *innēlā*, now-a-days, lately; lit. to-day and to-morrow.

cērō, yesterday; *nēlā*, to-morrow.

horborē, the day before yesterday; *nēlbeñjā*, the day after to-morrow.

huināl, three days hence; *hāhuināl*, four days hence.

mund, *mund'im*, previously, before, early.

kẖōkẖā, afterwards, later on.

īdnā, this year; *itiṅgalī*, last year.

munē, two years ago; *āmunē*, three years ago.

dārī, late (Hindī) more properly expressed by the past form of the verb *tārnā*, to delay; *nīn tārkai kī barckai*, you have come late, you are late.

sadau sadau, (Hindī) ever, eternally, is better expressed by *hullontī hullō gūṭī*, from beginning to end.

A description of how the *Kurukẖ* reckons his time will be found in the Appendix No. VI.

§ 83. B.—Adverbs of place.

īyā, *īyam*, *isan*, *isānim*, *hisan*, here.

ayā, *ayam*, *asan*, *asānim*, *hasan*, there.

eksan, where; *eksānim*, wherever; also *okkhō*, where.*

itarā, hither, this direction; *atarā* and *hutarā*, thither, that direction; these are compounded from the demonstratives *ī*, this, *ā*, that and *hū*, that there; and *tarā*, direction.

beṇḍhra'ā and *caugurdī*, around, round about.

ī pakhē, this side; *ā pakhē*, that side, over, across.

inū, in this direction, this way; *ānū*, in that direction, that way; lit. in this, in that.

kūṭī kūṭī, alongside, *cokh*, side.

sagrō (Hindī), everywhere.

mund, *chamhē*, *mundbhārē*, before, in front, in future.

kẖōkẖā, after, behind, in the rear.

leddē, *cākẖā*, *hīḍī*, near.

gechā, *gecham*, far.

hāḍī, yonder.

* Apparently Muṇḍārī.

ājgō, formed of *ā* and *ujgō*, that straight, *i.e.*, thither.

These latter adverbs, commencing from *mund*, may be called prepositive adverbs or improper prepositions, since they are in reality prepositions or rather postpositions.

§ 84. C.—Adverbs of manner.

saiṇṭ nū, accidentally, suddenly; also *auhārī*.
khōb, *khōbim* (Urdū) very much.
ajgar, *dhēr*, *kharā*, very much; exceedingly.
kudhā, ditto, ditto.
bērang, *akai*, *bēdar*, ditto, ditto.
baṛgī, *baggē*, *baggū*, *kōṛhēm*, moreover, very much.
īdātō and *hani*, namely, viz.,
urū, *nīdī*, *dot'ō*, *rot'ō*, only, simply, mere.
surrā, easily; also *sebr'am*, and *algēhem*.
oṭkhā, *otokh*, alone, single.
oṇṭā oṇṭā, *oṇḍ oṇḍ*, *ort ort*, separately, one by one.
tīlē tīlē, by degrees, successively.
rāsē rāsē, slowly, by degrees.
kaṛē kaṛē, ditto ditto, lit. piece by piece.
dau, *daudim*, *ṭhaukam*, well, very well, exactly, justly.
ānūhõ, *ānūhõ*, nevertheless, in spite of, lit. in this, in that also.
ennem, *ānnem*, thus, in this manner, in that way.
īlekh'am, *ālekh'am*, this like, that like, this and that way.
mānim, *ujgō*, truly, verily.
siṭhiyam, gratis, gratuitously.
nēkho, *nēkho'e*, *endr akho'e*, perhaps, perchance, probably.

§ 85. D.—Adverbs of Affirmation and Negation.

Ha'ī, yes.
gā, indeed, certainly.
anti antijē, of course.

janū, of course, no doubt; illustration: *ēdi janū*, this of course, there you are.

mal, *mal'ā*, *mallā*, not, no.

ambā, masc. *ambai*, fem. *ambē* (among females), do not, not!

argā, *argī*, not, not yet.

The prohibitive *ambā* may be conjugated with the verb before which it stands, and made to correspond with it in gender and number: *ās ambā* or *ambdas bardasnekk'ā*, he shall not come; *ār ambā* or *ambnar barnarnekk'ā*, let them not come; *ād ambā* or *amban bar'anekk'ā*, she shall not come, don't allow her to come.

Argā and *argī* are used with verbs when the action indicated by the latter is not yet finished; it takes the inflectional endings of the verb when it precedes the same; in which case the verb takes the modified stem only; when, however, the genitive adverb is added to the verb, the latter is conjugated, and the former retains its simple form; as when preceding: *ās argas barā*, he has not yet come; *ād argī akhā*, she has not yet understood; when succeeding: *ās argā barcas*, he has not come yet; *ēn argā ōnkan*, I have not yet eaten.

CHAPTER VIII.

POSTPOSITIONS.

§ 86. *Kurukh* postpositions, for we cannot call them prepositions, are in reality nouns, and therefore declinable; when required, they may appear in the form of any of the oblique cases. Some of them, especially such as are used as adverbs also, govern the preceding noun or pronoun and put it into an oblique case, chiefly into the genitive, since these postpositions are generally in the locative case; *e.g.*, *eṛpā gahi camhē nū*, in the front of the house; *nēkhai bāre nū āndai?* Of whom do you speak? *As khāṛ gahi āpakhē kēras*, he went beyond the river; *Bēlas gahi lēkē*, through the king; however, since most of the postpositions have lost their original character as nouns, they are agglutinated to the noun or pronoun without governing them and without taking themselves any case sign; *e.g.*, *merkhā mẽyā*, on, in heaven; *khēkhēl kīyā*, under the earth; *eṛpā ūlā*, within the house; *candō lekhā*, like the moon.

§ 87. **List of postpositions.**

Mund, *mundbhārē*, before, in front.
Khōkhā, *khōkhā nū*, behind, after.
Mẽyā, above, over, on, in.
Kīyā, beneath, under, below.
Ūlā, within, in, inside.
Bāharī, (Hindī) without, out, outside.
Nū, in, among, in the midst of.
Madhe nū, *majhī nū*, (Hindī) are also used in the above sense.
Gusan, with, at the side of, near, by.
Ganē, with, in company of, along with.
Bārī, with, together; also: whilst, during.
Ipakhē; *ā pakhē*, on this side; on that side, over, beyond.
Aḍḍā nū, instead, in lieu; also *ēwajī* (Urdū) *nū*.
Lēkē, by, through, by means of.

Gustī, gustīlē, from, by means of, away from.

Tīlē, tūlē, from by, through.

Gūṭī, till, until, up to.

Tarā, towards, in the direction of.

Birdō, birdō nū, opposite, against, contrary to.

Bārē, bārē nū, bābat (Urdū) with regard, concerning, about.

Khattrī, (Urdū) for, on account of.

Caḍḍē, (more idiomatical) for, on account of.

Gē, īgē, ennēgē, īũgē, āũgē, because, for the sake of, on behalf of, on account of, for the purpose of, by reason of; *īũgē, āũgē*, are composed of *ī*, this, *ā*, that, *ē*̃*ō*̃, much and *gē*, for; hence lit. this and that much for.

Bēgar and *chorā'ekē* are both used for "except, without."

However, a more genuine Kurukh way of expressing this idea is by employing the verb *āmbnā*, to leave, in its past participle form; *e.g., īdin ambar kī urmin hōā*, except this take away everything.

Lekhā, like, similar.

§ 88. Elliptical sentences: of these the following may be mentioned in connection with adverbs: *endr akho'e, nē akẖō, nēkẖō*, for "who knows?" *Endr nano'e, endr nanon*, for "what's to be done?"

Endr nanta'adai, for "what are you going to do?"

Ēkā gūṭī—malā—ā gūṭī, unless: *ēkā gūṭī maṇḍar malā ōno'e, ā gūṭī kōṛē malā mano'e*, unless you take medicine, you will not improve in health.

Ānūhō̃*—malā*, nevertheless: *ēn pēskan ānū hō*̃ *malā kirkai*, in spite of my order you did not go.

CHAPTER IX.

CONJUNCTIONS.

A.—Remarks.

§ 89. In the list of conjunctions given below, those have been omitted which are made use of by people who have much intercourse with Hindus, viz., the Hindī *ki*, that; *tō*, then; *jab je*, if etc. Their application in *Kurukh* is, to say the least, quite superfluous and certainly not idiomatic; thus, for example, the phrase: "he did not believe that his son ran away," should not be rendered: *ās malā patācas ki tanghai khaddas bonigas:* but *tangdas bonigas, ās malā pattācas.* In the same way the Hindī *aur*, and, need not be employed at all, since *Kurukh* has its equivalents for the same: moreover in this language conjunctions which bind two sentences are not so freely used as in some other languages, the *Kurukh* preferring rather the use of conjunctive participles; for example, the sentence: he was beaten and died, should not be rendered *ās lauras aur kecas;* but should rather be *ās lauras kī kecas* or *lauras darā kecas.*

§ 90. B.—List of conjunctions.

Arā, anti, darā, and.

Muṇḍā, backan, pahẽ, but, however.

Anti, antilē, khanē, then.

Tā, gā, holē, then, hence.

Kā, or and *maltā*, or.

Darā, hõ, also.

Durū and *durā*, the same.

Hõ, ānūhõ, even, even if, yet, nevertheless.

Mak'lē, if not then.

Idātō, namely, viz.

Ãũgē, īgē, ãũtī, on account of, because: *ãũtī* is composed of *ã*, that and *ēõ*, much, and *tī*, from: that much from.

Ennegē, īgē, caḍḍe, therefore, hence.

Onghōn, again, then, moreover.

Akhā, org'ā, as if, as it were, virtually, suppose.

CHAPTER X.

NUMERALS.

§ 91. The *Kurukh* language has four couples of original numbers, four for rational and four for irrational beings; these are Dravidian, but the remainder of the numerals are apparently borrowed from Hindī.

§ 92. **The Cardinals are:**

Ort, indef. masc. or fem., one; *ortos* def. masc. only.
Irb, „ „ „, two; *irbar*, def. masc. and fem.
Nub, „ „ „, three; *nubar*, def. „ „
Naib, „ „ „, four; *naibar*, def. „ „
Oṇḍ and *oṇṭā*, neuter, one.
Eṇḍ, neuter, two.
Mūnd „ three.
Nākkh „ four.

EXAMPLES:—*Ort ālas barcas*, one man came; *ort ālī barcā*, one woman came; *irb kūkō khaddar barcar*, two boys came; *nub mētar barcar*, three men came; *naib mukkar barcar*, four women came. *Oṇḍ aḍḍā nū*, in one place. *Oṇṭā lakṛā*, one tiger.

§ 93. **Declension of masc. and fem. numerals.**

N.	*ort* or *ortos*,	one;	*irb*,	two.
G.	*ort* or *ortos gahi*,	of one;	*irbargahi*,	of two.
D.	*ort* or *ortos gē*,	to one;	*irbar gē*,	to two.
A.	*ort* or *ort'sin*,	one;	*irbarin*,	two.
A.	*ort* or *ortos tī*,	from one;	*irbar tī*,	from two.
L.	*ort* or *ortos nū*,	in one;	*irbar nū*,	in two.

N.	*nub,*	three;	*naib,*	four.
G.	*nubar gahi,*	of three;	*naibar gahi,*	of four.
D.	*nubar gē,*	to three;	*naibar gē,*	to four.
A.	*nubarin,*	three;	*naibarin,*	four.
A.	*nubar tī,*	from three;	*naibar tī,*	from four.
L.	*nubar nū,*	in three;	*naibar nū,*	in four.

§ 94. The nominative form of these numerals always precedes the noun, which it qualifies *nub ālar gahi bārē nū*, with regard to three men. *Nerr ort mukkan parmiyā*, a snake has bitten a woman. *Naib ālar tī menjas*, he heard it from four men.

The nominative numeral for "one" may be used as an indefinite article, but it must be borne in mind that the *Kurukh* has no article, and that *ort*, *oṇḍ* and *oṇṭā* always mean really one in contradistinction of two or more.

The neuter numeral *oṇḍ* and *oṇṭā* also precede the noun to which they belong, whilst *eṇḍ*, *mūnd* and *nākh* generally follow it in such a manner as to form a compound word: *eṇgā oṇḍ gōholā aḍḍo ra'ī*, I have one yoke oxen; *eṇghai gōholā eṇḍ aḍḍo ra'ī*, I have two yoke oxen. *Uleṇḍ manjā*, two days have passed (lit. two days became); *ulmūnd manjā*, it is three days, etc., but *oṇḍ* may also precede the noun forming a compound with it: *oṇḍul ennē manja*, it happened one day.

§ 95. Distributives are formed in different ways, viz. —

1. By adding *gōṭā*, a whole, a piece, to the neuter numeral, and *jhan*, person (from the Hindī *jan*) to the masculine or feminine neuter; in this case the numeral whether neuter or masculine-feminine precedes the noun with which it is connected; *e.g.*, *ēn eṇḍ gōṭan-mekkhon khindkan*, I have bought two heads of cattle; *ēn nākhgōṭan ugtan ondrkan*, I have brought four pieces of ploughshares; *ēõ mukkar barcar?* how many women have come? *nub jhanar gā barcar*, it is three persons who came. It will be noticed from these examples that *gōṭā* and *jhan* participate in the inflection of the noun to which they belong.

2. Besides *goṭā* an abbreviation of *oṇṭā*, namely, *oṭā* or *oṭaṅg* is also used as a distributive, being added to a neuter numeral; *e.g.*, *eṇḍ oṭan ondr'ā*, bring two (*i.e.*, two pieces of the thing understood): *oṭā* also is made subject to the inflection of its noun.

3. Distributives are formed also by repeating the numeral, as *ār ort ort kōrcar*, they entered one, one, *i.e.*, one by one; *ās oṇṭan oṇṭan mankhyas*, he let in one, one, *i.e.*, one by one.

4. By putting the repeated numeral into the ablative case we get another distributive form, viz., *ār nub nub tī barcar*, they came from, *i.e.* by threes.

5. The English distributive ordinals, "every second," "every third" are rendered in *Kurukh*: *ārb nū ort, mūnd nū oṇṭā;* lit. in two one, in three one; *ul mūnd nū oṇḍul*, every third day; lit. in three days one day.

§ 96. Proportional numbers are formed by compounding the prefix *pār* with the numeral; *e.g.*, *pāreṇḍ*, two times; *pārmūnd*, three times. The adverbial numeral "twofold," "threefold" are taken from Hindī, *i.e.*, *duharā, tīharā*, etc. From five upwards *bhaṛī*, "times," is added, which stands both for "times" and "fold;" *pañchē bhaṛi*, etc., five times, fivefold.

§ 97. The *Kurukh* ordinals are formed only from the neuter cardinals, by adding *antā, ntā* or *tā*, meaning "of" or "belonging to." It must be noted, however, that the first ordinal is formed irregularly, it being not *oṇḍantā* or *oṇḍtā*, but *mund'tā* and *mundantā*, the first; the second then is *eṇḍantā* or *eṇḍtā;* the third, *mūndantā* or *mūndtā;* the fourth, *nākhantā* or *nākhtā*. William the Third is William *mūndtas*, def. William the First: William *mundtas*. George the Fourth: George *nākhtas;* the second *eṇḍtas;* but "the first man" would be: *mundtā ālās*. All the rest of Ordinals are formed in the same way, by adding *ntā* or *tā* to the *Kurukhized* Hindī numeral.

§ 98. Complete list of Cardinal and Ordinal numerals from one to one hundred.

Cardinals.		*Ordinals.*	
oṇḍ	one.	*mundtā*	first.
eṇḍ	two.	*eṇḍtā*	second.
mūnd	three.	*mūndtā*	third.
nākh	four.	*nākhtā*	fourth.
pañcē	five.	*pantā*	fifth.
soyē	six.	*so'etā*	sixth.
sāyē	seven.	*sā'etā*	seventh.
ākh	eight.	*ākhtā*	eighth.

Cardinals.		*Ordinals.*	
nāyē	nine.	*nā'etā*	ninth.
doyē	ten.	*do'etā*	tenth.
doyoṇḍ	eleven.	*do'emuntā*	eleventh.
doyeṇḍ	twelve.	*doyeṇḍtā*	twelfth.
doy-mūnd	thirteen.	*do'emūndtā*	thirteenth.
„ *nākh*	fourteen.	*do'e-nākhtā*	fourteenth.
„ *pañcē*	fifteen.	„ *pantā*	fifteenth.
„ *soyē*	sixteen.	„ *so'etā*	sixteenth.
„ *sāyē*	seventeen.	„ *sā'etā*	seventeenth.
„ *ākh*	eighteen.	„ *ākhtā*	eighteenth.
„ *nāyē*	nineteen.	„ *nā'etā*	nineteenth
eṇḍōyē	twenty.	*eṇḍo'etā*	twentieth.
eṇḍoye-oṇḍ	twenty-one.	*eṇḍo'e muntā*	twenty-first.
„ *eṇḍ*	twenty-two.	*eṇḍoyeṇḍtā*	twenty-second.
„ *mūnd*	twenty-three.	„ *mūndtā*	twenty-third.
„ *nākh*	twenty-four.	„ *nākhtā*	twenty-fourth.
„ *pañcē*	twenty-five.	*eṇḍoy pantā*	twenty-fifth.
„ *soyē*	twenty-six.	„ *so'etā*	twenty-sixth.
„ *sāyē*	twenty-seven.	„ *sā'etā*	twenty-seventh.
„ *ākh*	twenty-eight.	„ *ākhtā*	twenty-eighth.
„ *nāyē*	twenty-nine.	„ *nāytā*	twenty-ninth.
mūnddōyē	thirty.	*mūnddo'etā*	thirtieth.
mūnddoyeoṇḍ	thirty-one.	*mūnddo'emuntā*	thirty-first.
mūnddoyeṇḍ	thirty-two.	*mūnddoyĕtā*	thirty-second.
mūnddo'emūnd	thirty-three.	*mūnddo'emūndtā*	thirty-third.
„ *nākh*	thirty-four.	„ *nākhṭā*	thirty-fourth.
„ *pañcē*	thirty-five.	„ *pantā*	thirty-fifth.
„ *sōyē*	thirty-six.	„ *so'etā*	thirty-sixth.
„ *sāyē*	thirty-seven.	„ *sā'etā*	thirty-seventh.
„ *ākh*	thirty-eight.	„ *ākhtā*	thirty-eighth.
„ *nāyē*	thirty-nine.	„ *nā'etā*	thirty-ninth.
nākhdoyē	forty.	*nākhdo'etā*	fortieth.
nākhdoyoṇḍ	forty-one.	*nākhdo'emuntā*	forty-first.
nākhdoyeṇḍ	forty-two.	*nākhdoyeṇḍtā*	forty-second.
nākhdoyēmūnd	forty-three.	*nākhdoemūndtā*	forty-third.
„ *nākh*	forty-four.	„ *nākhtā*	forty-fourth.
„ *pañcē*	forty five.	„ *pantā*	forty-fifth.
„ *sōyē*	forty-six.	„ *so'etā*	forty-sixth.

Cardinals.		*Ordinals.*	
nākhdo'e sāyē	forty-seven.	*nākhoe sā'etā*	forty-seventh.
„ *ākh*	forty-eight.	„ *ākhtā*	forty-eighth.
„ *nāyē*	forty-nine.	„ *nā'etā*	forty-ninth.
pandōy	fifty.	*pando'etā*	fiftieth.
pandoyoṇḍ	fifty-one.	*pando'emuntā*	fifty-first.
pandoyeṇḍ	fifty-two.	*pandoyeṇḍtā*	fifty-second.
pando'emūnd	fifty-three.	*pando'e mūndtā*	fifty-third.
„ *nākh*	fifty-four.	„ *nākhtā*	fifty-fourth.
„ *pañcē*	fifty-five.	„ *pantā*	fifty-fifth.
„ *soyē*	fifty-six.	„ *so'etā*	fifty-sixth.
„ *sāyē*	fifty-seven.	„ *sā'etā*	fifty-seventh.
„ *ākh*	fifty-eight.	„ *ākhtā*	fifty-eighth.
„ *nāyē*	fifty-nine.	„ *nā'etā*	fifty-ninth.
soydoyē	sixty.	*so'edo'etā*	sixtieth.
soydoyoṇḍ	sixty-one.	„ *muntā*	sixty-first.
soydoyeṇḍ	sixty-two.	„ *eṇḍtā*	sixty-second.
soydo'emūnd	sixty-three.	„ *mūndtā*	sixty-third.
„ *nākh*	sixty-four.	„ *nākhtā*	sixty-fourth.
„ *pañcē*	sixty-five.	„ *pantā*	sixty-fifth.
„ *soyē*	sixty-six.	„ *so'etā*	sixty-sixth.
„ *sāyē*	sixty-seven.	„ *sā'etā*	sixty-seventh.
„ *ākh*	sixty-eight.	„ *ākhtā*	sixty-eighth.
„ *nāyē*	sixty-nine.	„ *nā'etā*	sixty-ninth.
sāyēdoyē	seventy.	*sā'edo'etā*	seventieth.
sāyēdoyoṇḍ	seventy-one.	*sā'edo'e muntā*	seventy-first.
sāyēdoyeṇḍ	seventy-two.	„ *eṇḍtā*	seventy-second.
sāydo'emūnd	seventy-three.	„ *mūndtā*	seventy-third.
„ *nākh*	seventy-four.	„ *nākhtā*	seventy-fourth.
„ *pañcē*	seventy-five.	„ *pantā*	seventy-fifth.
„ *sōyē*	seventy-six.	„ *so'etā*	seventy-sixth.
„ *sāyē*	seventy-seven.	„ *sā'etā*	seventy-seventh.
„ *ākh*	seventy-eight.	„ *ākh'ā*	seventy-eighth.
„ *nāyē*	seventy-nine.	„ *nā'etā*	seventy-ninth.
ākhdoyē	eighty.	*ākhdo'etā*	eightieth.
ākhdoyoṇḍ	eighty-one.	*ākhdo'e muntā*	eighty-first.
ākhdoyeṇḍ	eighty-two.	*ākhdoyeṇḍtā*	eighty-second.
„ *mūnd*	eighty-three.	*ākhdo'e mūndtā*	eighty-third.
„ *nākh*	eighty-four.	„ *nākhtā*	eighty-fourth.

Cardinals.		*Ordinals.*	
ākhdoyeṇḍ pañcē	eighty-five.	*ākhdo'e pantā*	eighty-fifth.
,, *soyē*	eighty-six.	,, *so'etā*	eighty-sixth.
,, *sāyē*	eighty-seven.	,, *sā'etā*	eighty-seventh.
,, *ākh*	eighty-eight.	,, *ākhtā*	eighty-eighth.
,, *nāyē*	eighty-nine.	,, *nā'etā*	eighty-ninth.
nāyedoyē	ninety.	*nā'edo'etā*	ninetieth.
nāyedoyoṇḍ	ninety-one.	*nāyedoyē muntā*	ninety-first.
nāyedoyeṇḍ	ninety-two.	*nāyedoyeṇḍtā*	ninety-second.
nāydo'e mūnd	ninety-three.	*nāyedo'e mūndtā*	ninety-third.
,, *nākh*	ninety-four.	,, *nākhtā*	ninety-fourth.
,, *pañcē*	ninety-five.	,, *pantā*	ninety-fifth.
,, *soyē*	ninety-sixth.	,, *so'etā*	ninety-sixth.
,, *sāyē*	ninety-seven.	,, *sā'etā*	ninety-seventh.
,, *ākh*	ninety-eight.	,, *ākhtā*	ninety-eighth.
,, *nāyē*	ninety-nine.	,, *nā'etā*	ninety-ninth.
dā'edoyē	one hundred.	*dā'edo'etā*	one hundredth.

§ 99. It must be borne in mind, however, that the genuine *Kurukh* way of counting is not by employing the arithmetical table, but by making use of the collective numerals ; *kūrī* or *bīso'e*, score : *oṇḍ kūrī* or *oṇḍ bīso'e*, one score, *kūrieṇḍ*, *eṇḍ bīso'e*, two scores, etc.

A division of the year and the manner how the *Kurukh* measures will be found in the Appendices Nos. VII and VIII.

CHAPTER XI.

§ 100. INTERJECTIONS.

ayō, O mother!
ana baṇg, O father! } Expression of grief, surprise and joy.
andō, O mother!

ē, *ana*, *anai*, *anē* vocatives, O!
oh rē! oh rē ayō! expressive of pain and distress.
hăḍī, be gone! be off!
guchr'ā, *guchr'ai!* (fem.) get away!
chāchem, hush; silence! shut up!
gucā! come along!
ondā, take!
hurū, enough! It's done.
lauckan, I have done, finished, won; *lauckat*, etc.
thū, *thū!* Fie! fie! expressive of disgust.
khēā, die!
potā, *arē potā!* expression of contempt.
bhokhō! fool!
ērkē, take heed! take care! beware!
bharī, let's pause! stop!
anti, *anti je*, of course, no doubt.
janu gē! bar'gē! barā janū! dear, come dear.
ṭhaukam, bravo! well said! well done!

PART II.

CHAPTER XII.

SYNTAX.

A.—On the Dravidian characteristics in the *Kurukh* grammar.

§ 101. The principal characteristics of the Dravidian languages are, according to Dr. Caldwell, the following. They are in the first place agglutinative. This characteristic is found in *Kurukh*, which expresses grammatical relations by means of affixed words, which maintain throughout their original character. The Dravidian noun has only one declension. This is just the case of the *Kurukh* noun. The *Kurukh* also divides his nouns into rational and irrational, the latter being neuter, whether they be animate or inanimate. The plural for masculine and feminine nouns is identical, and the neuter noun has, strictly speaking, no plural. As in Dravidian languages, so in *Kurukh*, the personal pronoun, plural number, has a collective plural besides, which includes the first and second person. The endings of the inflected noun are nothing but personal pronouns added to them. The nominative singular has no case sign, and those of the oblique cases are added to it or to the modified stem without any connecting link whatever. Adjectives in *Kurukh* as in all Dravidian languages are mere nouns of relation or quality, which are prefixed to the substantive without alteration. The comparison of adjectives is formed in a true Dravidian style, by placing the adjective to be compared in the nominative and the noun or pronoun with which it is compared in the ablative case. The *Kurukh* has no relative pronoun, and no third person personal pronoun, a very characteristic Dravidian feature.

§ 102. The structure of the *Kurukh* verb is like that of all Dravidian verbs agglutinative: first the root, then the voice characteristic or causation particle, after this the tense characteristic, and finally the pronominal ending, denoting person, gender and number. The *Kurukh* verb has but one conjugation, like its sisters of the Dravidian family, and forms like these appellative verbs or nouns which are used and conjugated as verbs.

B.- On the formation of Sentences.

§ 103. In *Kurukh* all sentences commence with the nominative or subject and end with the verb: *jõkhas cãkhdas*, the servant sows. The adjective precedes the substantive: *kōhā jõkhas cãkhālagdas*, the great servant is sowing. The adverb precedes the verb: *kōhā jõkhas pairim cãkhālagdas* the great servant is sowing early (in the morning).

The object takes its place before the verb and adverb respectively: *kōhā jõkhas khessan pairim cãkhālagdas*, the great servant is sowing rice early in the morning.

The qualifying noun of the subject precedes the latter, also that of the object: *gollas gahi kōhā jõkhas tanghai urbas gahi khal nū khessan pairim cãkhālagdas*, the great servant of the landlord is sowing rice early in the field of his master.

The reflexive pronoun follows the noun for which it stands, as seen from the above example.

The numeral precedes the noun and adjective which it qualifies: *irb jõkhar*, two servants.

Postpositions follow the noun which they govern: *gollas gahī irb jõkhar tamhai urbas gahī khal nū khār gahi āpakhē khessan pairim cãkhālagnar.* Two great servants of the landlord are sowing rice in the field of their master across the river early in the morning.

Participles precede the verb they qualify: *gollas gahi irb kōhā jõkhar tamhai urbas gahi khal nū khār gahi āpakhē ercrnūtim pairim khessan cãkhālagnar.* Two great servants of the landlord perspiring are sowing rice early in the field of their master beyond the river.

Imperative sentences follow the same syntactic rules, viz. *ana harō nīm irb kōhā jõkharō nimhai urbas gahi khal nū khessan pairim cãkh'ā*, O ye two great servants sow early rice in the field of your master!

Interrogative sentences follow the same rules; the qualifying interrogative pronoun preceding the nominative or subject of the sentence: *enlr nīm irb kōhā jõkharō nimhai urbas gahi khal nū khessan cãkhālagdar?* What ye two great servants, are you sowing rice in the field of your master?

In relative sentences we find the same rules being observed, the relative being put at the head of the first clause and the correlative in the second. *Ēk'ām kōhā jõkhas taṅghai Urbas gahi khal nū khessan cākhālagyas āsin ayam nerr parmiyā*, the great servant who was sowing rice in the field of his master was bitten there by a snake.

From the above it will be seen that when a sentence contains one or more clauses, the nominative always takes the first place and the all governing finite verb the last.

CHAPTER XIII.

ON THE NOUN.

A.—Gender and number.

§ 104. God, spirits and men being only capable of sexual distinction, according to the conception of the *Kurukh*, by far the largest number of his nouns are neuter. Even in animate objects he generally does not make any distinction as to gender and speaks of a tiger or tigress as if they were neuter. The godhead, *i.e.*, the supreme or good spirit, is supposed by the *Kurukh* to be of the female sex, and it is only the Christian, who by simply adding the definitizing *as* turns the feminine word *Dharmē* into the masculine *Dharmēs*. It has been said that *Dharmē* is of Hindī origin; however, this is not the case; it is rather a pure Scythian word and means Maker or Creator, and is therefore a very suitable term for God.

The fact that the Urāõ in speaking about or addressing women makes use of the masculine form of the plural is very peculiar, and no doubt points to the position of equality women hold among these otherwise backward people.

Neuter objects being incapable of being divided into male and female according to the notions of the *Kurukh*, he considers consequently even a plurality of them as being a unit, a whole, a mass, and therefore speaks about a plurality of neuter objects as if it were a single one.

It is only when it is desired to mark the idea of plurality in neuter nouns that the neutral plural sign *guṭhi* is added. The original meaning of this suffix is *gōṭā*, whole or *gōhoṇḍā*, a number, a multitude.

§ 105. The *Kurukh* abstract noun may be used as an adjective, verb, adverb or postposition: *khẽsō*, blood; *khẽsō*, red; *khẽsō lekhā*, reddish; *mechā*, high; *mechā*, hight; *mechā nū*, on the hight; *ēn mechan*, I am high.

B.—Case.

§ 106. The nominative is not provided with a case sign in *Kurukh*. It is generally identical with the base of the oblique cases, the signs of which are simply added to the nominative, excepting some pronouns, which add the case sign to the modified stem and not to the nominative.

The subject of the sentence, whatever it may be, noun, pronoun, etc., must always stand in the nominative case. This case is frequently employed where one would expect the accusative or a postposition, *e.g.*, *ēn eṛpā kāadan*, I am going home. When two substantives are placed together, the one qualifying the other, both stand in the nominative: *Sōmrā naigas*, Somra the priest; *Kāsīnāth gollas*, Kāsīnāth the landlord. The same rule applies to the name of countries, towns and rivers, etc., in which the *Kurukh* also, unlike the English, does not use the genitive, but the nominative, being the apposition to the proper noun: *Bilāyat rāj'i*, the country of Europe; *Kurkhī paddā*, the village of Kurgī; *Kō'el khār*, the Koel river.

§ 107. The genitive case presents some difficulty to the student, because it is frequently employed where we would expect another case and *vice versâ*, is not used where we would expect it; *e.g.*, he is deaf on one ear, must be rendered: *ās gahi oṇḍ khebdā mal minri'i* or *ās oṇṭā khebdā gahi soṇḍē ra'as*. On the contrary: "they fled from the fear of the tiger" would not be idiomatically translated by: *Ār lakṛā gahi ilckā* or *elcnā tī boṅgar*, because this would not denote the fear which the tiger inspired, but their own fear; therefore, this sentence ought to be constructed *ār lakṛan ilcyar darā boṅgar*.

The use of the genitive in *Kurukh* is rather restricted to the idea of possession. When local connection is to be denoted, the possessive case sign *antā* is used instead of *gahi*: *paddantā pāb*, the road of the village. Age also is expressed by this possessive and not by the genitive: *ās nākh cānantā* or *cān nākh manjas*, he is four years of age.

§ 108. The genitive is employed also to signify the material out of which something is made: *kaṅk gahi eṛpā*, a house of wood, *i.e.*, a wooden house; but the former may also be used adjectively; *kaṅk eṛpā*, having the same meaning.

The price at which something is bought stands in the genitive case: *mūnd ṭakā gahi* or *ṭakā mūnd tīkhil*, three Rupīs rice; measure is applied without the genitive or any case sign, *uḍḍūeṇḍ tīkhil*, two *mān* rice.

In nouns signifying relatives, the genitive case sign is dropped and the noun compounded with the base of the pronoun: *e.g.*, *eṅghai*: my; but to say *eṅghai das*, my son, would be wrong; it should be *eṅgdas*, my son. We may say *ās gahi khai*, his wife; but *taṅg khai* would be more appropriate and idiomatical. In the words: my father, my mother, a further exception is

made with regard to the genitive case; for not only is the case sign dropped, but instead of the stem of the pronoun preceding the noun, it is made to succeed it: *bā*, father, *eṅg* (oblique base of the pronoun I), compounded becomes *baṅg*, my father; *ayō*, mother, combined with *eṅg*, base of the genitive *eṅghai*, becomes *ayaṅg*, my mother. This exceptional rendering, however, is quite a familiar phenomenon in the Scythian languages: according to Dr. Caldwell's grammar, the Hungarian also says: father mine, master mine, etc. "My master" in Hungarian is *uram;* from *ur*, Master and *em* or *am, my.*

§ 109. The dative. This case is often used where we would expect the accusative or genitive case; *e.g.*, "let us confess our faults" is not construed with the genitive, but with the dative, when it is intended to denote severalty: *nām taṅgā taṅgā akkābalkan teṅgro'ōt;* lit. we to us, to us, *i.e.*, our the faults will confess; however, when it is the object to signify universality, *tamhai* will be employed instead of *taṅgā*. "I have" is construed not with the accusative as in English, but by the dative: I have no money, *eṅgā* or *eṅgā gē ḍhibā malī*, lit. to me no money is; but "I have money" would be better construed with the genitive: *eṅghai dhibā ra'ī*. "He went to his village" would not be construed with the dative, but either with the nominative or the locative: *ās taṅghai paddā* or *paddā nū kēras*. The dative in *Kurukh* does rather not denote direction, but purpose and also necessity: *ās khēndā* or *khēndā gē ka'adas*, he is going to buy; *kicrī eṅgāgē cāṛ ra'ī*, I am in need of clothing. In other respects the dative is used in the same way as it is in English; *e.g.*, I gave to him, *ēn ās gē cickan.*

The dative is also used sometimes in a locative sense for *gūṭī*, till, until; example: *ār gahi ōnar barā gē nām isānim ok'ōt*, lit. until their having eaten to come let us sit here.

§ 110. The accusative. This objective case is used for the nearer as well as for the remote object of a sentence: *Ēn āsin lakṛan piṭa gē ānkan* I told him (accusat.) to kill the tiger. From the preceding example it will be also observed that verbs signifying telling (speaking, saying) require the noun to be in the accusative case. So it is with permissive verbs; *e.g.*, let him go *āsin kālā ci'ā.*

§ 111. The ablative and instrumental. As in other Dravidian languages so in *Kurukh* the case signs of the ablative and instrumental case are

identical; *tī* or *trī* or *trū* and *ntī* or *antī* are used for either of them. Whenever the idea of place is denoted *tī*, etc., is the ablative, and when instrumentality is to be signified it is the sign of the instrumental. A parallel may be found in the English: *by*, which also has the double meaning of with and by or through, and is therefore of an ablative and instrumental character. Examples: *ār Rāncintī barcar*, they have come from Ranchi. *Nīn ikiyantī barckai*, where did you come from? And *ī erpā kẖaj tī kamrkī ra'ī*, this house is made of clay. *Ās ḷaṇḍiā manjkā tī kīrā manjas*, he has been impoverished by laziness. Still more distinct instrumental case signs are *trū* and *tūlē: ās kīrā trū keccas*, he died from (through) starvation. *Eṅgāgē gollas tūlē kẖakhrā*, I got it through the landlord. *Conhā tūlē*, through love. *Gustilē* is another ablative case sign: *nām ās gustīlē ho'ōt*, let us take from him.

Origin and authorship is likewise expressed by the ablative case. *Ā kukkos ādigahi kẖekhā tī ra'as*, that boy is of her hands, *i.e.* born from her. *Man pādan tī urkhī*, the tree comes forth from the root. Also time is denoted by this case: *ā bēṛan tī baggī ullā manjā*, it is a long time since.

The instrumental may be expressed by the adverb *lēkē*, through, which governs the genitive case: *kẖēkẖēl ānkā gahi lēkē kamrkī ra'ī*, the world has been created by the word.

§ 112. The locative is applied when place, time or condition is expressed: *tōraṅg nū lakṛā ra'ī*, there is a tiger in the jangal; *ēkā cān nū kundrkai?* In what year have you been born? *sastī nū gam mōkẖū ra'ā*, be patient in distress. Direction also is expressed by this case: *ās doṅgā nū argyas*, he stepped into the boat. By *nū* also comparison is indicated: *mekkhō nū mankẖā kōhā ra'ī*, among cattle the buffalo is the biggest. *Nū* is rather not a case sign, but a postposition, in lieu of which consequently similar postpositions are employed in the locative case: especially, *gusan*, with and *gane*, by.

"He is not with us" *Ās nam gusan malkas;* and *ād mētar gane kerā*, she went with the men. *Mẽnyā*, on, and *kīyā*, under, are also frequently in use for the locative case sign. From the combination of the ablative sign *tī* with the sign of the ablative *nū* and *gusan* we get what might be termed a double

locative: *nūtī*, *nūtim*, from in; *gustī* and *gustilē*, from with; example *ās nūtim* from out of him; *ās gustī* or *gustilē*, from with him.

§ 113. The vocative. This case having been explained already in the etymological part, an explanation is only required for the vocative interjection *ē* which might be supposed to have been derived from Hindī or Hindustānī *hē* or *ai*. This is, however, not the case, *ē* being a genuine old Dravidian form of the vocative interjection. Its companion *ana* is probably a natural sound according to the consensus gentium: *ana baṅg*, O father or rather: O my father! Its counterpart for a plurality addressed is *harō*; this is apparently derived from *ār*, they, the plural ending and the vocative case sign *ō*: *barā harō*, come ye! In *Kurukh* the noun being capable of conjugation: *Urban*, I am a master, or I master; *Urbai*, thou art a master, or thou master; *Urbaro*, you are masters or you masters: the form of the second person of such a conjugated noun may also be used as a vocative, without *ē* or *ana* or *harō* being necessarily prefixed: *Urbai*, O Lord, the same as *Urbāyō* or *ē Urbāyō*. *Urbarō*, O Masters, the same as *ē Urbarō* or *ana Urbarō*. With regard to *harō* it must be noted that its use is rather restricted in calling equals and inferiors and is not applied when addressing superiors. The plural *baggar* is also used in an appellative sense: *nām dādā baggat*; *ēm dādā baggam*, we elder brothers.

CHAPTER XIV.

THE ARTICLE AND ADJECTIVE.

A.—On the article.

§ 114. There is no word in *Kurukh* which might correspond to the English a, an, the. The context only enables one to determine whether the noun is definite or indefinite. It must be remembered, however, that by affixing *as* or *s* to the indefinite noun singular it becomes always definite, this *s* or *as*, he, having therefore the force of the definite article: *ăl*, a man; *ălas*, the man: *kukō*, a boy; *kukos*, the boy. The plural is made definite by prefixing *ibṛā*, these, and *abṛā*, those, to the noun in a demonstrative manner: *ibṛā ălar* and *abṛā ălar*, these and those men. The place of the indefinite article may be supplied by the use of the numeral *ort* and *oṇḍ* or *oṇṭă*, one, the former for masculine and feminine, the latter for neuter nouns, at the beginning of sentences. In the same manner the indefinite pronoun *nīk'im* is used in the sense of an indefinite article for the masculine and feminine gender and *indr'im* for neuter substantives; *ēk'ām* may be used in the same way for all genders: *ort ălas barcas*, a man came, lit. one man came: *oṇḍul*, one day, a certain time, etc. *Nīk'im ăl barc kī ra'acă*, a man (some one) had come; *indr'im ălō ra'acă, ădin nēhṍ balălagyă*, there was a thing, which no one knew; *ēk'ām bhokhō ra'acas*, there was a fool; *ēk'ām ullă nū ennē manjă*, it happened some day. When it is desirable to express definiteness, the *Kurukh* uses the interrogative *ēkă* and the demonstrative pronoun, placing them in a correlative position: *Ek'ām ălas barcas āsin mēkhă*, call the man who came. *Ekă pūmpan biddkai ădin ondr'ă*, bring the flower you have found.

B.—On the adjective.

§ 115. Adjectives being in reality nouns can be declined, as has been shown already in the etymology. They serve as verbs as well: *ĭd puddō*, this will be too short, *akkun ūkhyă*, it has become dark; and they may be turned

also into appellative verbs and thus be conjugated: *ēn kōhan*, I am great or rather the great.

Nīn kōhai,	thou art great or the great.
Ās kōhas,	he is great or the great.
Ēm kōham,	we are great or the great ones.
Ēm pāpham,	we are sinners.
Nīm maldāuhar,	you are wicked.
Ās laṇḍias,	he is an idler (idle one).
Ār malkōṛēr,	they are unhealthy (people).

§ 116. When the adjective qualifies the action of a noun, the latter requires to be in the locative case: *ās taṅghai nalakh nū laṇḍiā ra'as*, he is lazy in his work. In comparison the adjective requires the ablative, *ās eṅgan tī kōhā ra'adas*, he is greater than I; lit. from me he is great; *ā paddā īyan tī ēõ gechā ra'ī ?* how far is that village from here? Adjectives denoting qualities in persons or things also put the substantive in the locative case: *jiā nū sanni*, humble in mind.

When an adjective or a word used adjectively qualifies more than one noun of different number and gender, the verb is made to agree with the final noun. *Iṅgyō embā arā kẖadd kẖarrā pāhī barcar*, my parents and children have come on a visit; *kẖāpur ara mekkhō urmi guṇḍī eṛpā nū korcā*, the cowherds and all the cattle have entered the cowshed.

§ 117. All adjectives conveying the idea of superlatives govern the ablative case: *ā paddā isan tī gechā ra'ī*, that village is far from here; also those which express fulness: *aṛi amm tī nindkī ra'ī*, the pot is full of water.

It must be noted that in *Kurukh* the verb is often applied where we would use the adjective combined with an auxiliary verb; *e.g.*, I am tired from walking, *ēknā tī kẖardkan*.

Some adjectives govern the genitive: *ās tambas gahi conhā kẖaddas taldas*, he is the beloved son of his father.

CHAPTER XV.

ON THE PRONOUN.

§ 118. *Kurukh* has no honorific pronoun; all persons are addressed with *nīn*, thou; except that the word *saihā* is sometimes used in a honorific sense; for example, in connection with the imperative, *bar'ā saihā*, be pleased to come or come in, Sir.

§ 119. If the possessive pronoun is repeated, severalty is expressed thereby; *ār taṅgā taṅgā paddā kiryar*, they returned to their respective villages.

§ 120. There is a peculiar way of connecting the possessive pronoun with the words for parents, children and other relatives, which will be seen from the following list :—

embas,	my or our father.	Plur.	*embā baggar*.
nimbas,	thy or your ,,	,,	*nimbā baggar*.
nambas,	my and thy or our and your father.	,,	*nambā baggar*.
tambas,	his and their father.	,,	*tambā baggar*.
iṅgyō,	my mother.	,,	*iṅgyō baggar*.
eṅgdas,	my son.	,,	*eṅgdar* & *eṅgdā baggar*.
eṅgdā,	my daughter.	,,	*eṅgdā baggar*.
eṅgdādas,	my elder brother.	,,	*eṅgdādā baggar*.
iṅgṛis,	my younger brother.	,,	*iṅgṛi baggar*.
eṅgdai,	my elder sister.	,,	*eṅgdai baggar*.
iṅgdī,	my younger sister.	,,	*iṅgdī baggar*.
eṅgnasgō,	my elder brother's wife.		
kẖadrō,	younger brother's wife; used only in addressing her.		
bāĕ'ālas,	husband's elder brother.		
bāĕ'ālī,	,, ,, sister.		
erkhos,	,, younger brother.		
erkhō,	,, ,, sister.		
ēkẖlagos,	elder brother's son.		
ēkẖlagō,	,, ,, daughter.		
eṅgjaunkẖaddis,	my son-in-law.		
eṅgskẖeddō,	my daughter-in-law.		

All other terms for relationship are taken from Hindī, as—

eṅgbaras, my elder (paternal) uncle.
eṅgkakas, my younger (paternal) uncle.
eṅgmāmus, my elder (and younger) uncle (maternal).
eṅgtācī, my elder (and younger) aunt (paternal).
eṅgmusī, my (maternal) aunt.

When emphasis is intended the full form of the pronoun is prefixed to these compounds, viz., *eṅghai embas*, my father, *niṅghai niṅgris*, thy younger brother, *āsgahi taṅgyō*, his mother.

The reason of this curious combination of the possessive pronoun with the names of relatives is apparently to shew respect or familiarity to them.

§ 121. The personal pronoun is often omitted in conversation or relation, when the drift of the sentence or the inflectional endings of the verb leave no doubt as to the person, number and gender of the substantive; especially in replying to interrogative sentences is the pronoun omitted: *nīn bujhrkai ?* Did you understand ? *Bujhrkan*, "understood," will be the reply. Also in questioning, *e.g.*, *eksan kāo'e ?* Where will you go to ? the pronoun *nīn* is left out here, because the ending of the verb clearly shews what is meant. *Rāncin tī barckam'kī maṇḍī ondkam darā cūtkam.* After we had come from Ranchi, we took our meals and went to bed. In this sentence no pronoun is employed.

§ 122. The *Kurukh* language being devoid of relative pronouns, forms its relative sentences in the following particular ways, viz:—

(*a*) By allowing the demonstrative pronoun to take up the connection with that clause of the sentence which would require the relative pronoun; *e.g.*, *ēn cēro īrkan ā naigas innā kiryas*, the priest whom I saw yesterday has returned to-day; lit. I yesterday saw that priest to-day came again.

(*b*) By employing adjective particles with the subject, the relative sense is likewise idiomatically expressed: *Niṅg lekhā laṇḍiā lassiārin malā uidan*, I do not employ laborers, who are so idle as you are; lit. thee like lazy laborers not I employ.

(*c*) More frequently, however, the relative sentence is constructed by applying the present or past participle or the infinitive form

of the adjectival verb to the subject of the sentence: *Rāncī nū kundrkā kẖaddas īsim taldas*, the boy who was born at Rāncī is this one; lit. the in Ranchi having been born boy is this one. *Urbas barū ra'acas endr hūsim taldas?* What, is that one the Sāheb who was to come? lit. The Sāheb a comer was, what that one is? *Cēp põenā ra'acā ād malā possā*, the rain which was about to come, did not come; lit. rain to rain was, that not rained.

(*d*) By far the most preferred manner to form a relative sentence is by employing an indefinite pronoun for the relative and adding a demonstrative as correlative; *e.g.*, *ēk'ām ālas barckas ra'cas āsin īrkar?* Did you see that man who had come? lit. What man had come him you saw? *Ēkā ullā nīm āttī ōnōr ā ullā nū kẖēor*, on what day you will eat of it, you will die. *Endrān nīm nēor ādin nimā gē ci'on*, whatever you will ask, that I will give you.

CHAPTER XVI.

ON THE VERB.

§ 123. The verb always must agree with the gender, number and person of the nominative or subject.

On moods. In *Kurukh* the indicative, *i.e.*, the mood of objective declaration, is frequently employed where in English we would use the conjunctive, *e.g.*, "The king passed an order, that the hunters should return. On their arrival he inquired from them whether they had tracked the tiger, and when they had replied in the negative, he dismissed them to their villages." This passage would run in *Kurukh* literally. "The king to the hunters: return! saying, ordered. They arrived; then: tiger have you tracked? saying, asked them. They said: we did not see. Then the king to them: to your villages go! saying, dismissed. *Bēlas sendrā bēcurin kirrā bācas darā pēsas. Ār ārsyar, khanē lakṛan īrkar bācas kī ārin menjas. Ār bācar: malā īrkam. Antilē bēlas ārin taṅgā taṅgā paddā kalā ānyas kī taiyas.*

§ 124. With regard to the infinitive mood, it must be kept in mind that its use is very limited, because in *Kurukh* it does not serve as in English the purpose of qualification; *e.g.*, he is able to write, would not be rendered by the infinitive, but by compounding the verb to write and to be able, adding the inflected form of the latter to the modified stem of the former: *ās tuḍā oṅgdas*, he is able to write. "I wish to work," is another example. Here again the infinitive is not to be employed, but the two verbs are to be compounded in the manner described above: *Ēn nalakh nanā beddan.*

On the other hand the infinitive is used in Urāõ where we would discard it; *e.g.*, *nimāgē ka'anā cāṛ mal ra'acā*, you ought not to have gone. The reason is that whenever the infinitive is combined with the auxiliary *ra'anā*, to remain or *mannā*, to become, the idea of obligation or necessity is brought out, which is expressed by putting the principal verb in the infinitive mood, adding the inflected auxiliary and by placing the subject of the sentence in the dative case: *Eṅgāgē ka'anā manō;* lit: to me to go will be, *i.e.* I will have to go. *Niṅgāge barnā cāṛ ra'acā*, lit. to you to come necessity was, *i.e.*; you ought to have come.

§ 125. The participle frequently serves as a substitute for the relative pronoun and conjunctions as has been explained already, the former being entirely wanting in *Kurukh*, and the use of the latter being limited.

The present participle signifying duration of a secondary action, whilst the principal action is going on, it may be therefore rendered by the English whilst or during; *e.g.*, *eṅghai ra'ackā nūm ās malā barōs*, whilst I am present he will not come or during my presence he will not come. "Whilst" is also expressed by: *bārī*, time: *ās ondkā bārī khatras*, whilst eating he fell. To emphasize duration of a secondary action the present participle is repeated: *ās cīkh cīkh num barālagyas*, he came crying crying, *i.e.*, whilst even crying he was coming.

The past participle is employed most extensively for the purpose of combining different clauses of a sentence, since copula are avoided in *Kurukh* as much as possible; *e.g.*, when he had thus spoken, he died: *ennē bācas kī keccas*, thus having said died. I have lost the money, which I had earned, *eṅghai arjāckā dhiban ebeskan*, my earned money I lost.

The adverbial participle sometimes expresses custom or habit, if used in an indefinite sense: *ār khekhan nõṛā khanem maṇḍī ōnnar*, they are accustomed to eat having washed their hands.

The past participle is also used in the sense of the noun of agency: *ās īrkā menjkā ālas ra'as*, lit. he is a having seen and heard man, *i.e.*, witness. *Eṅghai urkhkā aḍḍā*, lit. my having come out place, *i.e.*, the place which I left.

§ 126. As to tenses the indefinite as in other languages denotes an action which is continuous: *aḍḍō bussun mōkhī*, the ox eats straw; the present definite signifies the action as being really performed in the present: *aḍḍō bussun mōkhālī* or *mōkhālagī*, the ox is eating straw.

The past tense implies that the action is finished: *aḍḍō bussun mokkhā*, the ox ate the straw. The imperfect denotes that the action was going on in the past, in dependency of another action: *aḍḍō bussun mokhālagyā*, the ox was eating straw (when etc.).

The perfect represents the action as independently and fully completed: *aḍḍō mokkhī bī'ī* or *mokkhī ra'ī*, the ox has eaten the straw. The pluperfect indicates that the action had been already completed, when

another action was going on : *aḍḍō bussun mokkhī ra'ucā*, the ox had eaten the straw (when etc.).

§ 127. About the use of the future tense the Urāõ is rather particular; he never makes use of the present definite as in English is done, when the future is meant; example "I am going home (this year)." For expressing this sentence the Urāõ is obliged to employ the future, lest it be understood that he was already in the action of going. He will say therefore : *ēn īdnā erpā kāon* : I shall or will go home (this year). Consequently all questions or affirmations, etc., regarding capability or willingness are not expressed as is often done in English by the present, but by the future tense : Are you able to go to Rāncī ? therefore must not be rendered by : *nīn Rāñcī kālāoṅgdai*, but by *kālāoṅgo'e ?* And the reply will never be: *oṅgdan* or *kādan*, but *oṅgon*, *kālon* or *kāon*.

The past future again is employed in the usual manner, denoting an action, which will have obtained completeness when another action upon which it depends will have been performed : *aḍḍo bussun mōkh khacō*, the ox will have eaten up the straw (when etc.).

§ 128. The verb *ka'anā* is frequently added to the inflected verb as an auxiliary, and its conjugation is made to agree with the principal verb. This custom apparently has been adopted from the Hindī grammar, in which *jānā* is an auxiliary verb employed in intransitive and passive verbs ; *e.g.*, *āḍ keccā kérā*, she died ; *kērā* being the past tense of *ka'anā ; nīn kīṛā mano'e kāo'e*, you will become poor. *Ār urb manjkar ka'anar*, they are becoming richer; *ēn sauṅgiā manon kāon*, I will grow strong.

§ 129. As in Hindī so in *Kurukh* neuter verbs or those having a passive sense, such as *mannā*, to become, and *bā'arnā*, to be called, require a noun in the nominative case to complete the predicate, *āḍ Gollas gahi khai manjā*, she has become the wife of the landlord. *Ār Dharmēs gahi khaddar bā'aro'ōr*, they will be called children of God.

§ 130. On cases. Active verbs generally govern the accusative case : to beat, to eat, to speak, to feed, to clothe, etc. The dative is governed by verbs indicating giving or necessity when combined with the auxiliaries to remain or to become.

The ablative is used with nouns signifying separation, instrumentality, origin and words such as coming, going, passing, by way of : *ā daherē*

tī or *eṅghai eṛpā tī kalā*, go passing that road, or by way of my house. The locative is frequently used with verbs denoting motion, direction, company, etc.

Kurukẖ causal verbs as a rule govern the accusative case, even if construed with more than one object. *Gollas taṅghai jõkẖasin manan tartācas*, the landlord caused his servant to cut the tree. The causal form of the verb is sometimes idiomatically used for denoting the time or duration of an action: *nām bijta'ā bēcōt* or *bij'imta'ā bēcōt*, let us play (dance) until dawn.

§ 131. There is a number of verbs which are used idiomatically, of which the following are some examples:—

Ondrnā, to bring: *jiā nū ondr'ā*, take to heart!

Jian sajnā, to attent, pay attention; lit. to throw the heart (into something).

Urkhnā, to come out; having also the meaning of "to turn out to be" *ās mal saungiyā urkhas*, he turned out to be weak.

Cōdnā, to lift, take up; *ōhmā* (honor) *cōdnā*, to seek honor: *ās taṅghai ōhmā cōd'das*, he is ambitious. *Mēla cōdnā*, to convene, to arrange for a gathering.

Ujnā, to live; *āl ujnā*, to remarry: *ād āl ujā kērā*, lit. she man-lived, said of a widow, who has remarried.

Barnā, to come: *eṅgāge yāt malā bar'ī*, or *jiā nū malā bar'ī*, I can't remember.

Ci'inā, to give: *ās malā ci'inum ci'idas*, he gives unwillingly lit. he not giving gives.

Mōkẖnā, to eat: *ās gam mōkẖus ra'as*, he is forbearing.

Ōnnā, to drink: *cuttā ōnnā*, to smoke, lit. drink a cigar.

Bannā: this Hindī verb is frequently used by Urāõs in lieu of *mannā* to become: *bancā*, finished; *banō*, this will do.

Lau'nā, to beat; also means to conquer, finish, accomplish, to win.

Jiā ci'inā, to encourage, lit. to give soul.

Lagē! from the Hindī *lagnā*, to touch, to be applied, is often used like an interjection for encouragement: Come on! Go on! Forward!

§ 132. There is a strange way, in *Kurukẖ*, of emphasizing an action in the negative, *i.e.*, by putting the modified root of the verb before its inflected

form: *ās ciā mal ci'idas:* lit. giving he does not give; *ērā hõ malā ērnar*, seeing they do not see. *Nāṛī ambā hõ malā ambī*, the fever leaving does not leave. Also: *ēn oṅg'am poldan:* lit. I the to can, I not can, *i.e.*, I am entirely unable.

§ 133. Defective verbs. There is another form for *taldan*, taken from the Gāwārī, hōek or hēk.

				i.e., *hēkdan*,	I am.
Sing.	masc.	*hēkdai*,	thou art.	Plural: *hēkdam*,	we are.
				hēkdat,	we and you are.
,,	,,	*hēkdas*,	he is.	,, *hēkdar*,	you are.
				hēknar,	they are.
,,	fem.	*hēk'ēn*,	I am.	,, *hēk'ēm*,	we are.
				hekdat,	we and you are.
,,	,,	*hēkdī*,	thou art.	,, *hēkdai*,	you are.
,,	,,	*hēk'ī*,	she, it is.	,, *hēknai*,	they are.

There is no other tense of this verb besides the above indefinite present.

CHAPTER XVII.

ON THE ADVERB.

§ 134. Adverbs admit of declension or of being used instead of nouns: *ikiyantī barckai*, where did you come from? *ikānū kāon*, which way shall I go?

From some adverbs nouns may be derived; *e.g.*, *mẽyā*, on, above: *maitā*, height, top; *kīyā*, below, under: *kītā*, depth.

Care must be taken not to use "till," "until" as they are used in English. It would be worse even to use them as the Hindī language does, viz., as a kind of relative and correlative. One hears such phrases as *ēkā gūṭī malā bar'on, ā gūṭī ayam ra'akē*, remain there till I come (*Jab lõ maĩ na āũ, tab lõ wahã̃ rah*), but this is contrary to the idiom of the *Kurukẖ* language, in which this sentence must be expressed by *argā* and *gūṭī: eṅghai argī barnā gūṭī ayam ra'akē;* lit. until my not yet to come remain there. Sentences of interrogation are idiomatically followed by *kā malā* or not: *endr, injon kẖēndo'e kā malā?* What, will you buy fish or not? *Lekhā*, like, is frequently added to the stem of the pronoun and not to its full inflected form; *e.g.*, do not say: *eṅghai* or *niṅghai lekhā*, like myself, like you; but *eṅgleḵẖā* and *niṅgleḵẖā*. The emphatic particles: *im, am, dim, hõ, pahẽ* are not mere emphatics, but real adverbs and may be best translated by such words as: "above all," "even," "no doubt," "well"; *pahẽ*, by, but, for.

The emphatic *dim*, even, also, is sometimes used with the initial *d* only; *e.g.*, instead of *ās gahi dim, ās gahid*. These emphatics are frequently employed in the way of being inserted between the root or modified stem of the verb and its inflectional ending, especially by women; *e.g.*, *ēm kālā dim lag'ēm, ēm kālālag'ēm*, we are going. *Nām ollagemlagdat*, we are doing homage.

CHAPTER XVIII.

ON DERIVATION.

§ 135. The *Kurukh* language being agglutinative, there is, strictly speaking, no derivation of words in its grammar. The noun serves as adjective and *vice versâ*, and there are no abstract nouns whatever; example: *dāu*, is good and also goodness. *Mechā*, is high and likewise height. Godhead, Lordship, these abstracts are circumscribed by adding *ra'anā*, to be: *ās gahi dharmē ra'anā*, his being god. *Cācā* is stone, *cācā khal* means "stony field." By the vowel *ū* being added to the stem of the verb, the noun of agency is made, as has been stated: *cī'ū*, the giver; hence *ujjnāci'ū*, life giving or giver, etc.; *nan'ū*, the doer; hence *conhānan'ū*, the loving or lover, etc.; *kam'ū*, the maker, creator.

The infinitive of the verb stands for the abstract noun: *ērnā*, to see: the seeing, the review, observation; *onnā* and *mōkhnā*, both meaning, to eat, when taken together, mean: food, support. Many abstract nouns are formed by the employment of the past participle as a noun: *gachrnā*, to promise: *gachhrkā*, the promise, covenant, agreement; *ānnā*, to say: *ānkā*, the word.

By prefixing the abbreviated form of the negative adverb *malā*, *i.e.*, *mal* to verbs or adjectives we get another kind of derivation.

Mal munjrnā, not ending, endless, eternal.

mal saungiā, not strong, weak, feeble.

By adding *malā* or *malkā* to nouns or adjectives we get another series of derivatives: *khadd malkā*, childless, barren; *munjāmalkā*, endless, eternal.

By adding the possessive locative affix *antā*, or *ntā* to nouns, we find still another kind of derivatives: *merkhantā* heavenly; *ullantā*, daily; also by adding *lekhā*, like: *pandrūlekhā*, whitish, etc. *Maitā*, height and *kītā*, depth are derived from *mēyā* and *kīyā*, "high" and "low" and *antā* or *ntā* or *tā*, "belonging to."

§ 136. There are no diminutives in *Kurukh;* but we find one of the Hindī diminutive forms being sometimes applied; *e.g.*, from *choṭā*, small, young: *cuṭkā*, the little one, the youngest. This is in *Kurukh sanni*, small; hence: *sankā*, the little one, the least.

The abbreviation of *lekhā* is also sometimes employed as a diminutive: *kōhālē*, the greatlike, pretty large.

APPENDIX I.

§ 137. List of totemistic names of *Kurukh* septs.

1.	*Lakṛā*,	tiger.
2.	*Cīgalō*	jackal.
3.	*Kiss* and *Kisspotā*,	hog and hog's intestines.
4.	*Koyā*,	wild dog.
5.	*Hartū*,	the Halumān ape.
6.	*Tīgā*,	field rat.
7.	*Tirkī*,	young mouse.
8.	*Org'orā̆*,	hawk.
9.	*Gidhī*,	vulture.
10.	*Khākhā*,	crow.
11.	*Cēlekcēlā*,	swallow.
12.	*Toppō*,	woodpecker.
13.	*Kerkettā*,	quail.
14.	*Dhicuā*,	swallow-tailed bird.
15.	*Ekkā*,	tortoise.
16.	*Minj*,	eel.
17.	*Kiṇḍō*,	carpfish.
18.	*Khalkhō*,	shad fish.
19.	*Kujur*,	a creeper.
20.	*Barā*,	ficus indica.
21.	*Citkhā*,	ficus religiosa
22.	*Bakhlā*,	tank weed.
23.	*Khess*,	paddy.
24.	*Amṛī*,	rice-water (conjy).
25.	*Madgī*,	mahuā.
26.	*Kisskhocol*,	lit. (hog bone) a thorny tree.
27.	*Pannā*,	iron.
28.	*Bēk*,	salt.

APPENDIX II.

§ 138. **List of Dravidian words and roots in Kurukh, as found in Dr. Caldwell's comparative Grammar.**

NOUNS.

Bā,	father.	*Ayō*,	mother.
Khan,	eye.	*Bai*,	mouth.
Pall,	tooth.	*Muhī*,	nose.
Khekkhā,	hand.	*Khedd*,	foot.
Mūkul,	knee.	*Kūl*,	belly.
Tuppā,	spittle.	*Ahrā*,	flesh.
Āl,	man.	*Ālī*,	woman.
Pell,	girl.	*Bēl*,	king.
Urb,	master.	*Paddā*,	village.
Pēṭ,	market.	*Aḍḍō*,	ox.
Ēṛā,	goat.	*Inj̇ō*,	fish.
Purrā,	dove.	*Khākhā*,	crow.
Khār,	river.	*Man*,	tree.
Pūmp,	flower.	*Pannā*,	iron.

ADJECTIVES.

Tinī,	sweet.	*Kārū*,	black.
Billī,	light.	*Kīrā*,	old, weak.
Paĩ'ā,	cold.	*Pacca*,	old.

PRONOUNS.

Ēn, I; *nīn*, thou; *ēm*, we; *tām*, self.

NUMERALS.

Ort and *oṇḍ*, one; *irb* and *eṇḍ*, two.

VERBS: (ROOTS).

Bar,	come.	*Ēk*,	walk.	*Khoss*,	dig.
Ān,	say.	*Pār*,	sing.	*Pēs*,	order.
Khaṛ,	steal.	*Man*,	be.	*Mulkh*,	sink.
Bi'ī,	boil.	*Ōl*,	burn.	*Nind*,	fill.
Nūj,	pain.	*Okk*,	sit.	*Kut*,	tie.

ADVERBS.

Innā,	to-day;	*nēlā*,	to-morrow;	*malā*	not.

POSTPOSITIONS.

Ūlā, within; *kiyā*, below.

APPENDIX III.

Similarity of *Kurukh* and *Māltō*.

§ 139. What has been said of Dravidian characteristics in the grammatical construction of the *Kurukh* language holds good also with regard to *Māltō*. I confine myself therefore to compare the case signs of the noun, the pronouns, the numerals and the tense characteristics of the verb, which are almost the same.

CASE SIGNS:

	Kurukh.		Māltō.	
	Singular.	Plural.	Singular.	Plural.
N.	——	*ar.*	*ēh*	*ēr.*
G.	*gahi*	*argahi.*	*ēkī*	*ērkī.*
D.	*gē*	*argē.*	*ēk*	*ērik.*
Acc.	*in* or *an*	*arin.*	*en*	*ērin.*
Abl.	*antī* or *intī*	*arintī.*	*entī*	*ērintī.*
Loc.	*nū*	*arnū.*	*nō*	*ērinō.*

NUMERAL ADJECTIVES.

Ortos, ort, masc. fem.	one:	*ortē,*	and *ortī,*	one.
Irb, masc. fem.	two:	*ibr,*	masc. fem.,	two.
Oṇḍ, neut.	one:	*oṇḍ,*	neut.	one.

PERSONAL PRONOUNS.

Ēn,	I;	*ēn,*	I.
Nīn,	thou;	*nīn,*	thou.
Ēm,	we;	*ēm,*	we.
Nīm,	you;	*nīm,*	you.
Nām,	we and you;	*nām,*	we and you.

DEMONSTRATIVES.

In *Kurukh:*

īs. ās, īd, ād, he (this one, that one) she, it (this one, that one).

In *Māltō: ih,* he; *ith* fem. & neut.

īr, ār, they (these ones, those ones) masc. & fem.

In Māltō: *ir* both for masc. and fem.

The reflexive *tān* and *tām* is in both languages alike.

INTERROGATIVES.

Kurukh.	Māltō.
nē, ekā, endr, nēk, who which, what:	*nē, īke, indr, nēk.*

TENSE CHARACTERISTICS.

Past tense *Kurukh:*		*ka;*	in Māltō:		*k*
Imperf.	„ :	*ā ;*	„	:	*ā*
Particip.	„ :	*nū ;*	„	:	*nō.*

APPENDIX IV.

§ 140. List of words used in common by Urāõs and Muṇḍāris in Chōṭā Nāgpur.

English.	Muṇḍārī.	Urāõ.
	a. Nouns.	
father.	*āpu, abbā.*	*abbā.*
mother (my mother).	*eṅgā.*	*iṅgyō.*
elder sister.	*dāi.*	*dā'ī.*
wife (youth).	*kūrī (kōrā).*	*kurīā* in *Dhūmkūriā.*
mouth.	*mocā.*	*mocā.*
virgin.	*diṇḍā.*	*diṅḍā.*
daughter.	*mai.*	*mai.*
multitude.	*gōhoṇḍā.*	*gōhoṇḍā.*
sorcerer.	*dēõ̃rā.*	*dēõ̃rā.*
cooked rice, food.	*maṇḍī.*	*maṇḍī.*
country spirits.	*arkī.*	*arkẖī.*
finger-ring.	*muddam.*	*muddī.*
garment.	*kicrī.*	*kicrī.*
manger.	*daḍkā.*	*daḍkā.*
sacrifice.	*dāṛẽ̃.*	*dāṛẽ̃.*
ox.	*haḍā.*	*aḍḍō.*
bird.	*ōrē.*	*ōṛā.*
forest.	*toṇaṅg.*	*tōṛaṅg.*
river.	*gāṛā.*	*kẖār.*
oilseed.	*magā.*	*maghā.*
knife.	*kaṭū.*	*kantō.*
day.	*hulaṅg.*	*ullā.*
yesterday, that day.	*hōlā.*	*aulā.*
sound.	*sāṛī.*	*saṛā.*
desire.	*monē.*	*manē.*
month.	*candu.*	*candō.*
distress.	*sastī.*	*sastī.*
custom.	*nēg.*	*nēg.*

English.	Muṇḍārī.	Urāõ.
	b. Adjectives.	
blind.	*kaṛā.*	*kãṛā.*
lazy.	*laṇḍiā.*	*laṇḍiā.*
whole.	*goṭā.*	*gōṭā.*
right.	*ṭhaukā.*	*ṭhaukā.*
	c. Verbs (roots).	
to be, remain.	*men.*	*man.*
make, build.	*bai.*	*bāẽ.*
fear, tremble.	*ekel.*	*eic, elk.*
serve.	*susar.*	*susar.*
believe.	*patia.*	*pattā.*
break (bread).	*kec.*	*kic.*
kiss.	*cō.*	*cunkk.*
finish.	*cab.*	*cap.*
to be surprised.	*haikaṭ.*	*haikuṭ.*
give, permit.	*ici.*	*ci'i.*
collect, gather.	*huṇḍī.*	*kẖoṇḍ.*
come out.	*oroṅg.*	*urkh.*
think.	*uru.*	*org.*
speak.	*kaj.*	*kac.*
	d. Pronouns.	
I.	*aiṅg, iṅg.*	*ēn*, oblique, *eṅg.*
who, what.	*okō.*	*ēkā.*
	e. Adverbs.	
like.	*lekā.*	*lekhā.*
far.	*hāntē.*	*hãḍī.*
thus, then.	*enā.*	*ennē.*
here, hither.	*nē tārē.*	*itarā.*
there, thither.	*en tārē.*	*ātarā.*
not yet.	*aurigē.*	*argī.*
yes.	*hē.*	*ha'i.*

f. Conjunctions.

English.	Muṇḍārī.	Urāõ.
but.	*meṇḍo.*	*muṇḍā.*
but.	*batkam.*	*backam.*
then.	*entē.*	*anti.*
and.	*oṛō, aṛō.*	*aṛā.*
The numeral: first, one.	*mīad, mod.*	*mund.*
The postposition: towards.	*tarē.*	*tarā.*

This list might be increased, since the number of such words in Muṇḍārī is more than one-tenth of its vocabulary.

APPENDIX V.

§ 141. The Dravidian element in the *Muṇḍārī* Grammar. More important than to shew the identity of words used in common by Muṇḍārīs and Urāõs is to trace the Dravidian element in the Muṇḍārī grammar, in order to ascertain its character as a member of the large Dravidian-Scythian family of languages and consequently its connection with Kurukh.

The Kolarian noun, like that of the *Kurukh* and other Dravidian languages, has only one declension. The sign of the dative, ablative and instrumental case in Muṇḍārī is practically the same as in *Kurukh*, viz., in the latter it is gē and tī and in the former *kē* and *tē* respectively.

Adjectives are in either language of the same character, *i.e.*, they are in reality nouns of qualification and undergo no change whatever by their combination with nouns of different gender or number; also their comparison is effected in the same way as in Urāõ. There is a marked similarity in the stem of the personal pronoun, first person, between the two languages: *iṅg* and *eṅg*; also in the interrogative: *okō* and *ēkā*. The Kolarian languages have also the collective plural, including the first and second person; and what is a very characteristic feature, is that Muṇḍārī like Urāõ has no relative pronoun.

§ 142. The Kolarian verb also agglutinates its tense characteristics, causation and transition particles and pronominal terminations in the same manner as does the Dravidian verb. The tense characteristics of the Urāõ and Muṇḍārī verb are almost the same:

Present tense	Muṇḍārī	: *tan*;	Urāõ	: *dan*.
Past „	„	: *ā and jadā*;	„	: *ā* + *jā*.
Future „	„	: *eā* + *ōā*;	„	: *õ*.
Pres. defin.	„	: *akada* + *akana*;	„	: *kan, an, akan*.
Perf.	„	: *keda, janā, etc.*;	„	: *kan, jan*.
Pot. mood.	„	: *kā*;	„	: *nekk'ā*.

§ 143. The Kolarian verb like that of the *Kurukh* grammar has only one conjugation. Permissives are formed with one and the same Dravidian root: *ci'i;* and intensives with the same Dravidian root: *cab* (Muṇḍ.) *cap* (Urāõ). Quite a number of adverbs and conjunctions are used in common by Muṇḍaris and Urāõs.

The division of substantives according to gender into the two classes of rational and irrational beings is another marked Dravidian feature in Muṇḍārī grammar. As for the syntax the same rules are observed, viz., the sentence begins with the subject or nominative, then follows the copula and finally the verb. Relative clauses and interrogative sentences are formed in Muṇḍārī almost in the same way as in *Kurukh*, and an examination as to the cases governed by certain verbs and other details of the syntax would set forth a very striking similarity between the grammatical construction of the Muṇḍārī language and the Kurukh *Kathā*, leaving no doubt about the former also belonging to the Dravidian family.

APPENDIX VI.

§ 144. Time reckoning of the Kurukhs.

Khēr cīkhō bīrī,	when the cock crows.
Bijō bīrī,	at dawn.
Ōr *cucuhia cīkhō bīrī,*	when the birds begin to chirp.
Ōr *julpulhem,*	ditto ditto.
Cō'ō bīrī,	at rising time.
Bīṛī argnā (bēṛā),	at sunrise.
Pairī, pairim,	morning, early.
Gōholā pundnā bēṛā,	time to yoke the oxen.
Laṇḍī luhārī,	early breakfast.
Luhārī bīrī,	breakfast time.
Kukkcapō,	midday, noon.
Aṛtī bīrī,	afternoon, water fetching time.
Elkhrnā bīrī,	when the sun inclines.
Bīrī puttnā (bēṛā),	at sunset.
Bīr puttā,	the whole day, from morning to evening.
Ūkhnā bēṛā,	at dusk.
Khuṛtī bīrī,	supper time.
Khuṛtī bīnkō bēṛā,	evening star's time, late supper time.
Cūtō bīrī,	time to go to bed.
Mākhā,	night.
Īdhī mākhā,	midnight.

APPENDIX VII.

Kurukh year.

§ 145. The Urāõ divides the year (*cān*) into lunar months (*candō*); each month has two parts, viz. *billī mākhā*, light nights, and *ūkhā mākhā*, dark nights; *punnā candō* is new moon or beginning of the month; *punai* is full moon.

The names of the months are taken from the Hindus, but the year is divided into the following seasons:—

Sēndrā candō, spring time; lit. hunting time, from February to the middle of March.

Biṛnā gali, hot season; from the middle of March to the beginning of June.

ēkhā gali, rainy season; till the middle of September.

cirdī galī, harvest time; till the end of November.

païā ullā, cold season; December and January.

Important events in the family life are counted from these seasons, and more particularly from festivals or from some political event, such as the rebellion of the Laṛkā Kōls in 1832, or the Mutiny in 1857, etc., *e.g.*, Laṛkā cān nū benjrālakkan, in the year of the Laṛkā (Rebellion) I got married.

APPENDIX VIII.

Kurukh measures.

§ 146. Of measures the Urāõs have very few:

Oṇḍ aurkā, one *pailā*, about one pound (for grain).
„ *ṭoṅkī*, about five pounds „
„ *baugī*, about 20 „ „
„ *uḍḍū*, one maund (*mān*) or 80 „ „
Mūlī, chapter, lit. root.
Kaṛī, verse, lit part.
Mukā, elbow (*hāth*: Hindī).
Sobbā, a handful.
Oṇḍpastī, both handsful.
Oṇḍ dhōk, one spoonful.

APPENDIX IX.

§ 147. List of Kurukh demons.

1. *Baraṇḍā*, the supreme spirit, supposed to reside in the mountains; masc.
2. *Baraṇḍō*, whirlwind; fem.
3. *Daṛhā*, the village *bhūt;* masc.
4. *Dēswālī*, his wife.
5. *Khūṭā*, the family *bhūt*.
6. *Goĩsālī*, the god of the cows.
7. *Cālā* or *jhakrā*, the *bhūt* of the holy *Sakhuā* grove.
8. *Patrā*, the forest-demon.
9. *Khalī*, the threshing-floor demon.
10. *Gõṛeā*, the protector of cattle.
11. *Caṇḍī*, the hunting goddess.
12. *Cigrī*, the house-purifying demon.
13. *Sakhrī*, the demon, whose sacrifice purifies a woman after childbirth.
14. *Pacb'āl*, *pacb'ālar* (plural) departed spirits in the infernal regions, to whom offerings are made.
15. *Curil*, the spirit of a woman, who died of childbirth.
16. *Baghāut*, the spirit of a person, who has been killed by the tiger.
17. *Mũnā*, the spirit of a person who died from starvation or through accident or from an unnatural cause.
18. *Uttar*, the minister of the infernal world, to whom sacrifices and offerings are made, to smooth the way for the dead.

APPENDIX X.

§ 148. List of Kurukh village names.

Erzerō,	Kurukh way of spelling:			*Ēretcārō*, bow-arrow.
Nagrā,	,,	,,	,,	: *Nagṛā*, humus, clay.
Kartā,	,,	,,	,,	: *Khārṭā*, by the river.
Kanjeā	,,	,,	,,	: *Kaṅgiā*, sour.
Kundō,	,,	,,	,,	: *Kundō*, fertile.
Caudkōpā,	,,	,,	,,	: *Cāndkhoppā*, moonshrub.
Kanjō,	,,	,,	,,	: *Khañjō*, fruitful.
Kurgī,	,,	,,	,,	: *Kurukhī*, Urāō.
Siaṅg,	,,	,,	,,	: *Siãg*, boundary.
Beltī,	,,	,,	,,	: *Bēltī*, belonging to the king.
Belkādīh,	,,	,,	,,	: *Bēlkhādīh*, village of the kingdom.
Belsian,	,,	,,	,,	: *Bēlsiãg*, king's boundary.
Cāchi and Chāchō,	,,	,,	,,	: *Cācī* and *cācō*, stony.
Kudarkō,	,,	,,	,,	: *Kud'arkhō*, a kind of vegetable.
Sitiō,	,,	,,	,,	: *Siṭhiō*, gratis.
Dumbarī,	,,	,,	,,	: *Dumbarī*, fig tree.
Noltīnō,	,,	,,	,,	: *Noltīnō*, sweet yam.
Kukṛō, kukhrā,	,,	,,	,,	: *Kukrō*, *kukrā*, principal.
Pandrā, Pandrī,	,,	,,	,,	: *Paṇḍrā* or *Paṇḍrū*, white.
Konkā,	,,	,,	,,	: *Khoṅkhā*, deep.
Korkō,	,,	,,	,,	: *Khōrkhō*, sprouts.
Maltī,	,,	,,	,,	: *Māltī*, belonging to the giant.
Korāmē,	,,	,,	,,	: *Kūrammbai*, warm water mouth or spring.
Turiambā,	,,	,,	,,	: *Tūrīammbai*, forest water mouth or spring.
Kursē,	,,	,,	,,	: *Kōrsē*, crooked.
Basgī,	,,	,,	,,	: *Basgī*, cleaned.

APPENDIX XI.

Muṇḍārī village names.

§ 149. These villages are in the north-western part of the Lohardagā district, which is at present inhabited by Urāõs only.

Serenghātu, *sereṅghātu*, rock village.
Serengdāg or dā, *sereṅgda'ā*, rock water.
Hondagā or dā, *honda'ā*, child water.
Hondpīri, *honpīr*, child plain.
Hesāpīri, *hesāpīr*, plain of ficus religiosa.
Kocā, *kōcā*, crooked corner.
Manhātu, *manhātu*, tree village.
Masīhātu, *māsīhātu*, gram village.
Sīmsereṅg, *sīmsereṅg*, fowl rock.
Patrātu, *patrhātu*, wood village.
Dīrīdāg or dā, *dīrīda'ā*, stone water.

APPENDIX XII.

§ 150. List of Kurukh books, by the Author.

1. *Pacā* and *Punā gacrkā gahi itihās:* Biblical history I+II part, obtainable at the Tract and Book Society, Calcutta.
2. *Kurukh daṇḍi*, a collection of bhajans, published at the German Mission Press, Ranchi.
3. *Sannī Katekhism*, a Church Catechism, published at the German Mission Press, Ranchi.
4. *Ētwār gahi anthandāu arā patrī bacan Kurukh kathā nū;* scripture portions appointed to be read on Sundays, in two parts: German Mission Press, Ranchi.
5. The Gospels according to Saints Mark, Luke and John, published by the Bible Society, 23, Chowringhee Road, Calcutta.
6. The Gospel according to St. Mathew will soon be issued by the same Society.

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